A NEW AND

CORRECT EDITION

OF THE

Book of Common Prayer,

AND

Adminiſtration of the Sacraments,

And other RITES of the

CHURCH of ENGLAND.

IN WHICH

Certain ALTERATIONS and AMENDMENTS are moſt humbly offered and recommended.

To which is prefixed,

A Letter to the Moſt Reverend

THE ARCHBISHOPS,

And the Right Reverend the BISHOPS

OF THE

CHURCH of ENGLAND.

By a PRIEST of the ſame CHURCH.

LONDON,

Printed for J. FLETCHER and Co. in *St. Paul's Church-Yard.*

M.DCC.LXVIII.

A

LETTER

TO THE

Moſt Reverend the Archbiſhops,

AND

The Right Reverend the Biſhops

OF THE

CHURCH of *ENGLAND.*

ERRATA.

Page.	Line.	
19,	13,	dele *and in*, and likewiſe at p. 33.
45,	27,	after *turbulent affections*, add ,
53,	4,	after *thy care*, add ,
107,	14.	after *give*, add *us*.
179,	21,	for *words*, read *word*.
215,	14,	dele *thine own ſervants by adoption*.
221,	16,	dele *and*.
225,	22,	inſtead of *this beginning*, read *their preſent profeſſions and engagements*.
227,	2,	dele *to receive them as thy own ſervants by adoption*.
263,	7,	read for all *theſe* reaſons.
273,	14,	inſtead of *where*, read *whence*.
291,	25,	inſtead of *theſe*, read *thoſe*.
303,	18,	after *This*, add *in general*.
304,	16,	inſtead of *terms*, read *term*.
Ibid.	18,	inſtead of *p.* 93, read 192.
Ibid.	26,	inſtead of *p.* 78, read *p.* 80.
314.	40,	after *of the*, add *greater*.
316.	10,	dele *us*.
321,	1,	inſtead of *p.* 230, read *p.* 232.
Ibid.	2,	inſtead of *p.* 122, read *p.* 192.
Ibid.	3,	inſtead of *ibid.* read *p.* 232.
322,	23,	inſtead of *article*, read *particle*.
326,	19,	inſtead of *p.* 298. read *p.* 290.
Ibid.	15,	inſtead of *already*, read *clearly*.
Ibid.	34,	inſtead of *will in due time be*, read *are*.
338.	24,	inſtead of *this appendix*, read *theſe notes*.

A
LETTER
TO THE

Moſt Rev. the Archbiſhops and the Right Rev. the Biſhops

OF THE

CHURCH of *ENGLAND.*

Moſt Rev. and Right Rev. Fathers in God,

HAVING, ſome time ſince, formed a Deſign of reviſing the Liturgy, in order to a new and correct Edition, and the ſame being now completed, I am very ſenſible how much it concerns me, who am an inferior Paſtor of that Church over which you, by divine Grace and Permiſſion, preſide, to engage, if poſſible, your favourable Opinions of a Performance to be uſhered into the World under a Variety of delicate Circumſtances. The bare Intimation of a Deſign of this nature will offend the Zeal of Some, alarm the Apprehenſions of Others, flatter the Wiſhes of a third Sort, and excite the Curioſity of All. But as I deſire no

Anticipation of Praiſe, ſo, I hope, I ſhall not ſuffer from Cenſure premature. I haſten, therefore, in juſtice to myſelf as well as the Public, to lay before your Lordſhips a competent Account of this Work, together with the Motives and Reaſons that determined me thereto, and the Rules which I preſcribed to myſelf in the Proſecution of it.

The Liturgy of the Church of *England* hath often been abundantly vindicated from the Subſtance of the Objections which have been urged againſt it; as the Propriety of our public Offices, the Suitableneſs and Adaptation to their reſpective Ends, and the Purity, the Eaſineſs, the venerable and ſcriptural Simplicity of their Style, are, in general, highly deſerving of the Elogy that has been laviſhed upon them. Indeed, the Book of Common Prayer has been, through a Succeſſion of Generations, in a great meaſure, the Standard of our Language; and, upon all theſe accounts, does equal Honour to the Wiſdom and the Piety of its Compilers.——After a Declaration ſo full and frank as this, I ſhall, I truſt, in the Judgment, at leaſt, of the Candid and Unprejudiced, ſtand clear of all Suſpicion of Diſaffection towards our eccleſiaſtical Eſtabliſhments, or of a Fondneſs for Novelties, and a Propenſity to be in the Number of Thoſe who are perverſely and malevolently

given

given to change.——But will not this very Acknowledgment, though it may ſet me clear of every Imputation of this kind, and ſufficiently evince the Uprightneſs of my Intentions, lay my Undertaking open to the Charge of Impertinence, Unſeaſonableneſs, or Preſumption? What I have to ſay in the courſe of this Addreſs, my Lords, will, I hope, ſufficiently apologize for the ſeemingly great Preſumption of this Attempt; and, in the mean time, with regard to the ſuppoſed Impertinence, or Unſeaſonableneſs of it, I take leave to obſerve, that public Forms of every kind ought in all points to be as accurate and exact as human Judgment can make them, in order to the Worſhip of God *in the Beauty of Holineſs*—that, therefore, no Alterations whenſoever, or by whomſoever, dutifully ſuggeſted with an eye purely to ſuch Accuracy, can, with juſtice, be deemed impertinent or unſeaſonable—that, notwithſtanding the acknowledged general Perfection of the ſeveral public Offices of the Church, ſome Particulars occur in the Book of Common Prayer which are the Subject of almoſt daily and univerſal Cenſure, or Miſlike—and, that a careful, critical, and free Inquiry will diſcover certain Improprieties, which Zealots perhaps will not, and vulgar or ſuperficial Judges cannot, ſee. Theſe Improprieties, the moſt ſtriking of which I deſign to point out in my Review, are, ſometimes, thoſe of Language, ſome-

times, thoſe of ſentiment; and, ſometimes, wholly ariſe from the preſent Diſpoſition of the ſeveral Parts of divine Service. Some of theſe are of ſuch a nature as to have given many Separatiſts from our happy eccleſiaſtical Conſtitution occaſion to treat our holy Offices with Contumely; while others have been demonſtrably productive of much Error and Miſapplication among ourſelves; and that too in matters of great ſpiritual Conſequence. With reſpect to the former, I would, by no means, be underſtood to ſignify the leaſt Intention of propoſing any Alterations or Amendments to gratify the extravagant Humours, and wild Conceits of any Set of Men whatſoever; or to the Removal of Scruples and Objections evidently ſplenetick and unreaſonable. But, at the ſame time, I preſume, that Spirit of Wiſdom, and Candour, and Charity, and true Moderation, which has ever characteriſed the Church of *England*, will warrant a moſt earneſt Endeavour to rectify all things in her public Services which may ſeem to furniſh a plauſible Pretence for Reproach, or Complaint. I have long moſt heartily wiſhed to ſee the Volume now under Conſideration, in every reſpect, not only defenſible, but, as far as may be, abſolutely unexceptionable alſo. For, ſurely, we are bound in Prudence, as well as in Charity, to take every ſtep towards accommodating matters with our Chriſtian Brethren

Brethren of the Separation, which may be taken conſiſtently with the Duty and Faith we owe to our own excellent Conſtitution.

And, in regard to ſuch Improprieties as have occaſioned Miſapprehenſions among ourſelves, from which ill Conſequences have flowed, I flatter myſelf every Alteration will be favourably received by your Lordſhips, and all Others, which ſhall manifeſtly appear to have been made with an eye to the Comfort, or Edification of ſincere, but miſtaken, Chriſtians.

Again,—In the many Amendments of the Diction of our public Offices, which I ſhall venture in all Humility to recommend to your Lordſhips, I have ever kept in view the following ſenſible Declaration of the Reviſers of the Liturgy, after the Reſtoration of King CHARLES THE SECOND; who, among other Reaſons aſſigned by them for the *ſeveral Variations from the former Book*, expreſsly acquaint us, *Such Alterations were made for the more proper expreſſing of ſome Words or Phraſes of ancient Uſage, in Terms more ſuitable to the Language of the preſent Times; and the clearer Explanation of ſome other Words and Phraſes, that were either of doubtful Signification, or otherwiſe liable to Miſconſtruction.* The juſt recited Declaration, I preſume, may, at the ſame time,

time, be my Rule, and my Apology in the Management of this Branch of my Undertaking; which likewiſe bears the ſame double aſpect with the foregoing. For as, on the one hand, it will be highly expedient to correct all Inaccuracies and Improprieties of Style, which may give the leaſt offence to intelligent Worſhippers within our own Communion; ſo will it be as proper, on the other, to obviate every Exception which Diſſenters of whatſoever Denomination may, with any colour, make to the Language of our Church Offices; and thereby effectually prevent their recriminating upon us the charge of Incorrectneſs and Incongruity; to which unpremeditated Strains of Devotion are unavoidably liable, and from which it is the avowed Advantage, and the Glory of ſet Forms, and ſtudied Compoſitions, to be, in a manner, totally free.

After what has been ſaid, my Lords, it may, perhaps, be unneceſſary to inform you, that, in every Amendment I ſhall have the Honour under this head to propoſe, I have endeavoured to expreſs myſelf with that eaſy Dignity, and unaffected Purity of Stile, which are ſo beautifully conſpicuous in the Original before me; for which Purpoſe I have borrowed my Language from Scripture, as often as the occaſion would admit: in which caſe, by the way, your Lordſhips will

ſee

ſee I thought myſelf obliged to adhere *verbatim* to the preſent Tranſlation; though, perhaps, not in every Inſtance unexceptionable. In truth, your Lordſhips are not to be told, that a correct Simplicity, and elegant Familiarity of Diction, is the preciſe Model of devotional Phraſeology; for ridiculous as it would be to *think that we ſhall be heard for our* fine *ſpeaking*, or that elaborate Elocution, and rhetorical Flouriſhes will avail us any thing at the Throne of Grace, yet is it, at the ſame time, to be remembered, that the daily and occaſional Prayers of the meaneſt Chriſtians are the Sacrifice of reaſonable Creatures.—However, notwithſtanding my moſt ſerious Attention to this Work, I am very far from preſuming to recommend to the World the Corrections and Alterations of a private and ſingle Hand, of what kind ſoever they may be, as Patterns of true Purity and abſolute Propriety; or as exactly adequate to the Purpoſes for which they were made: But if ſuch as are qualified by ſuperior Station and Character, as well as Judgment and Abilities, may eventually be diſpoſed, from a Perſuaſion of the laudable Aim, though imperfect Execution of the preſent Performance, to ſolicit a Reviſal of the Liturgy under proper Authority, and in a public and effectual Manner, I ſhall well content myſelf with the Merit of having been the happy occaſion. Points of much Conſequence have

often been providentially effected by Inſtruments very inconſiderable; as, ſometimes, matters of general Complaint and Diſguſt, continue unregarded and unreformed, purely for want of the Touch of a ſecret Hand to ſet the Wheels of eccleſiaſtical Government in due and regular Motion; till, by imperceptible degrees, Abſurdities gain the Sanction of Eſtabliſhments, and Soleciſm itſelf becomes ſacred.

Nay, if, further, I take leave humbly to inſinuate, in this place, that a Motion for ſuch Review of the Liturgy, for the Purpoſes here ſuggeſted, would moſt naturally and properly be made in a Convocation duly and legally aſſembled for the Deſpatch of ſpiritual and eccleſiaſtical Buſineſs, I hope I ſhall not be thought to have dropped either an unwarrantable Hint, or an unſeaſonable one. And, by the way, upon the Principles I have been advancing, not barely the Expedience, but the Neceſſity too of a general Review of the Liturgy, muſt be apparent, as often as real occaſions may demand it, and Thoſe who are properly authoriſed, for the time being, ſhall, in their Diſcretion, ſee fit.——To ſay truth, my Lords, I have mentioned all this with ſome degree even of Confidence, as it is certain the Reformations I have at heart could never be undertaken with more Advantage, or accompliſhed

to

to fuller effect, than under the *Auſpices* of a truly religious and gracious Prince, whoſe moral and chriſtian Character is a peculiar Ornament of his Reign, and who, by Acts of regal Authority, but much more by the Eminence of his Example, hath diſcovered the moſt tender and conſcientious Regard to the ſpiritual Intereſts of his People. My Lords, I ſcorn to be an Encomiaſt at the expence of Truth, as much as I dare offend with Reaſon on my ſide: I only obſerve this as a Circumſtance favourable to my Undertaking; of which I deſire the Honour of your Lordſhips Encouragement and Furtherance, as far as, upon full and fair Examination, you ſhall be convinced of its Reaſonableneſs, Expedience, and public Utility; nor have any other Requeſt to make to your Lordſhips, or to my Readers in general, but this, that my Work may be peruſed with that Candour, Openneſs, and Freedom from Party-Prejudice, with which, I affirm, as in the Preſence of the great God of Heaven and Earth, it was digeſted and compoſed; which the Compilers, and the ſeveral Reviewers of the Liturgy, expreſsly avow to have been the Rule and Principle of their Proceeding; and for want of which, we ſee narrow-ſpirited Bigots of all Denominations, attached to their Prepoſſeſſions, rivetted in their Errors, and, in effect, incapable of ſearching after the minuteſt article of Truth, or Propriety, out

of

of the Pale of their own Perſuaſions. To all but ſuch I deſpair not of giving Satisfaction: having no view in this Attempt but to the Honour of our common Maſter and Saviour, to the Purity of divine Worſhip, the ſpiritual Union of Chriſtians, and the Conſolation, and Settlement of all truly conſcientious Sons of the Church of *England*.

But, after all that I have ſaid, my Lords, I am aware my Deſign, notwithſtanding its avowed Integrity, may be liable to one general Charge of Innovation, which I am concerned thoroughly to obviate in this Place. Or, to expreſs the Objection in ſofter Terms, many well diſpoſed Churchmen may, at firſt ſight, be of Opinion, that Changes in Religion, of any Kind, in any Degree, or at any Time, are, as ſuch, of dangerous Tendency; and may poſſibly produce in the event more Evils and Inconveniencies than is even propoſed to be removed by them. We ſhall hereby, they will ſay, not only give offence to weaker Brethren, but conſiderable advantage to the Enemy, by opening an Inlet to the moſt capricious and unreaſonable Exceptions. —— This, though it hath, I preſume, in ſome meaſure, been precluded by what I have already offered in this Addreſs, muſt be acknowledged to have weight in it, and therefore requires a moſt full and particular Reply. By Innovation we commonly underſtand

derſtand either an unlawful, or, at leaſt, an unneceſſary, and inexpedient Alteration; and in this ſenſe it is, at beſt, wholly indefenſible: But take the Word in its original Acceptation, as ſimply importing a Change by the Introduction of ſomething new, which may as well be from bad to good, as the reverſe, and the matter will appear in a light widely different. The whole Fabric of Proteſtantiſm was an Innovation. Might it not have been repreſented, in the early days of the Reformation, that we had done well to continue in the Unity of the then Catholic Church, notwithſtanding her Errors and Corruptions, rather than by departing from her Communion to open a door to Schiſm, ſpiritual Libertiniſm, Profaneneſs, and Infidelity? But ought any Attention to have been paid to ſuch Repreſentations? Or, if it be urged that this is inadequate to the Objection, and that, though in eſſential matters a Reformation might, at all events, be abſolutely neceſſary, yet, this, upon many prudential accounts, ſhould not extend to things of a minute and trifling nature, I deſire to obſerve that, nothing immediately relative to Religion ought to be deemed of a minute and trifling nature; or, admitting the Points in queſtion comparatively to be ſo, yet in things of this ſort, our Aim and Endeavour ſhould be all poſſible Perfection: And if Alterations, of whatever kind, made with this

view,

view, and on this noble Principle, ſhould chance to give offence either to weak, or to obſtinate Brethren, to thoſe who cannot, or who will not, ſee the Reaſonableneſs and Propriety of them; what have we to do but to leave our Cauſe to apologize for itſelf, in certain Perſuaſion that Prejudice and Oppoſition will inſenſibly ſhrink before it? Numbers will always be ready to impugn the moſt laudable Attempts without a *Why*, or a *Wherefore:* nor are Improvements, whether in ſpiritual or temporal matters, like to take effect, when the Deſigners of them ſtand in awe of a little preſent, and popular Diſguſt. And, with reſpect to the Advantages which our Enemies may be ſuppoſed to be willing and zealous to take from the Amendments and Changes under Conſideration, I beg it may be remembered, that Exceptions really groundleſs and trifling, occaſioned by ſuch Alterations, muſt inevitably expoſe their Authors to Deriſion and Contempt; and that while our Zeal goes hand in hand with our Moderation, and our charitable Willingneſs to give ſatisfaction to all Parties doth not lead us into any treacherous Condeſcentions, we ſhall be abundantly juſtified in the Sentiments of all candid and ſenſible Perſons, who very well know that Reformation is one thing and Ruin another. I may add, to the total Overthrow of ſuch Objections as theſe, that, at beſt, they ſavour much more of worldly Diſcretion,

Diſcretion, than of chriſtian Confidence; and that the Event of ſuch things may, and ought to be left to Almighty God, whoſe Bleſſings we may promiſe ourſelves upon any wiſe and pious Undertakings.—All this put together, will, I hope, amount to a ſufficient Proof that the preſent Deſign is of a very different nature from that of ſome former inſidious Attempts to ſubvert our Eſtabliſhments under a Pretence of Religion.

But, my Lords, my Performance will ſoon ſpeak for itſelf; and, in the mean time, I have only to add here, that I think it neceſſary to print the Book of Common Prayer in its preſent Form, and the Alterations and Corrections I propoſe to offer, on parallel Pages, that your Lordſhips, and Others, may thereby be the better enabled to judge of the Expedience or Propriety of the ſeveral Amendments; and have occaſionally inſerted Notes, giving the Reaſons of thoſe Amendments where they ſeemed to be leaſt obvious, or where the Importance of the Alteration evidently required a particular Explanation.——As to ſuch Alterations as will be unnoted by myſelf your Lordſhips will readily obſerve they were, for the moſt part, made, either, in order to the Subſtitution of elegant, modern, or univocal Words or Phraſes in the room of ſuch as were low, obſolete,

ſolete, or ambiguous; or, purely for the ſake of the more eaſy Flow, and Smoothneſs of the Period. And now, humbly intreating your Lordſhips Pardon for this Liberty, and imploring the divine Protection over this Church and Nation, and all ſpiritual and temporal Bleſſings upon Yourſelves, and the Clergy and People of your reſpective Dioceſes, I remain,

Moſt Reverend and

Right Reverend Fathers,

With all Duty, Deference, and Reſpect,

Your moſt obedient Servant,

The AUTHOR.

A

NEW and CORRECT EDITION

OF THE

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AND

Adminiſtration of the Sacraments,

And other RITES of

The Church of ENGLAND.

IN WHICH

Certain ALTERATIONS and AMENDMENTS are moſt humbly offered and recommended.

By a PRIEST of the ſame CHURCH.

The ORDER for MORNING PRAYER, Daily throughout the Year.

¶ *At the beginning of*, &c.

WHEN the wicked man turneth away from his wickedneſs that he hath committed, *&c. &c.*

DEarly beloved brethren, the Scripture moveth us in ſundry places to acknowledge and confeſs our manifold ſins and wickedneſs; and that we ſhould not diſſemble nor cloke them before the face of Almighty God our heavenly Father; but confeſs them with an humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveneſs of the ſame by his infinite goodneſs and mercy. And although we ought at all times humbly to acknowledge our ſins before God; yet ought we moſt chiefly ſo to do, when we aſſemble and meet together, to render thanks for the great benefits that we have received at his hands, to ſet forth his moſt worthy praiſe, to hear his moſt holy Word, and to aſk thoſe things which are requiſite and neceſſary, as well for the body as the ſoul. Wherefore I pray and beſeech you, as many as are here preſent, to accompany me with a pure heart, and humble voice, unto the throne of the heavenly grace, ſaying after me:

¶ *A general*

The ORDER for MORNING PRAYER, Daily throughout the Year.

¶ *At the beginning of*, &c.

WHEN the wicked man turneth away from his wickedneſs that he hath committed, *&c. &c.*

DEarly beloved brethren, the Scripture directs us in numberleſs places to acknowledge our manifold ſins and iniquities, before the face of Almighty God, our heavenly Father; and, without preſuming to deny or to diſguiſe the ſame, fully and freely to confeſs them with humble and penitent hearts; that thereby we may obtain forgiveneſs, from his infinite goodneſs and mercy in Chriſt Jeſus. And although we ought at all times to own, and to lament our unworthineſs in the ſight of God, yet it is eſpecially our duty to do ſo when we aſſemble to diſcharge the public and important offices of our moſt holy Religion; to return thanks to him for the many and great bleſſings we have received at his hands; to celebrate his praiſe; to hear his moſt ſacred Word; and to pray for all things convenient and neceſſary as well for the body as the ſoul. And therefore I beſeech all you, who are here preſent to accompany me to the throne of grace, with humble hearts, and devout voices, and to join me in general confeſſion of our ſins and offences.

¶ *A general Confeſſion*, &c.

ALmighty and moſt merciful Father; We have erred and ſtrayed from thy ways like loſt ſheep: We have followed too much the devices and deſires of our own hearts; We have offended againſt thy holy laws: We have left undone thoſe things which we ought to have done; And we have done thoſe things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miſerable offenders. Spare thou them, O God, which confeſs their faults: Reſtore thou them that are penitent; According to thy promiſes declared unto mankind in Chriſt Jeſu our Lord. And grant, O moſt merciful Father, for his ſake, That we may hereafter live a godly, righteous, and ſober life, To the glory of thy holy Name. Amen.

¶ *The Abſolution*, &c.

ALmighty God, the Father of our Lord Jeſus Chriſt, who deſireth not the death of a ſinner, but rather that he may turn from his wickedneſs, and live; and hath given power and commandment to his Miniſters, to declare and pronounce to his people, being penitent, the Abſolution and Remiſſion of their ſins: He pardoneth and abſolveth all them that truly repent, and unfeignedly believe his holy goſpel. Wherefore let us beſeech him to grant us true repentance, and his holy Spirit; that thoſe things may pleaſe him which we do at this preſent, and that the reſt of our life hereafter

¶ *A general Confeſſion*, &c.

ALmighty and moſt merciful Father; We have all gone aſtray from thy ways like loſt ſheep; We have followed too much the imaginations and deſires of our own hearts; We have in numerous inſtances tranſgreſt thy holy laws; We have left undone thoſe things which we ought to have done; And we have done thoſe things which we ought not to have done; and there is no righteouſneſs in us. But, O Lord, have mercy upon us miſerable offenders; Spare thou them, O God, who confeſs their faults; Forgive thou them who are penitent; According to thy gracious promiſes declared unto mankind by and in Chriſt Jeſus our Saviour: And grant, O moſt merciful Father, for his ſake, That hereafter we may live ſoberly, righteouſly, and godly in this preſent world, To the ſalvation of our ſouls, and the glory of thy holy name. Amen.

¶ *The Abſolution*, &c.

ALmighty God, the Father of our Lord Jeſus Chriſt, deſiring not the death of a ſinner, but rather that he would turn from his wickedneſs and live; and having given power and commandment to his Miniſters to declare to his people, being penitent, the remiſſion of their ſins; I therefore in his name, and by his authority, pronounce Pardon and Abſolution to all thoſe who truly repent, and unfeignedly believe his holy goſpel. Wherefore let us humbly beſeech him to give us the grace of his bleſſed Spirit, that we may bring forth fruits meet for repentance, and that by living in ſincere obedi-

hereafter may be pure and holy; ſo that at the laſt we may come to his eternal joy, through Jeſus Chriſt our Lord.

¶ *The people ſhall anſwer here*, &c.

¶ *Then the Miniſter ſhall kneel*, &c.

OUR Father, which art in heaven, *&c.*

¶ *Then likewiſe he ſhall ſay*,

O Lord, open thou our lips;

Anſw. And our mouth ſhall ſhew forth thy praiſe.

Prieſt. O God, make ſpeed to ſave us:

Anſw. O Lord, make haſte to help us.

¶ *Here all ſtanding up*, &c.

Glory be to the Father, *&c.*

Anſw. As it was in the beginning, *&c.*

Prieſt. Praiſe ye the Lord.

Anſw. The Lord's name be praiſed.

¶ *Then ſhall be ſung or ſaid*, &c.

Venite, &c. Pſal. 95.

O come, let us ſing unto the Lord, *&c.*

¶ *Then ſhall follow the Pſalms in order*, &c.

¶ *Then ſhall be read diſtinctly*, &c.

¶ *Note, That before every Leſſon*, &c.

Te Deum laudamus.

WE praiſe thee, O God, *&c.*

¶ *Or this Canticle.*

O all ye Works of the Lord, *&c.*

¶ *Then*

ence to his laws here, we may be admitted into his eternal joy hereafter, through the merits and mediation of his Son, Jeſus Chriſt our Lord.

¶ *The people ſhall anſwer here*, &c.

¶ *Then the Miniſter ſhall kneel*, &c.

OUR Father, who art in heaven, *&c.*

¶ *Then likewiſe he ſhall ſay*,

O Lord, open thou our lips;

Anſw. And our mouths ſhall ſhew forth thy praiſe.

Prieſt. O God, be not far from us;

Anſw. O Lord, make haſte to help us.

¶ *Here all ſtanding up*, &c.

Praiſe ye the Lord;

Anſw. The Lord's name be praiſed.

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Benedictus. S. Luke 1. 68.

BLESSED be the Lord God of Iſrael, *&c.*

¶ *Or this Pſalm.*

Jubilate Deo. Pſal. 100.

O be joyful in the Lord, all ye lands, *&c.*

¶ *Then ſhall be ſung or ſaid,* &c.

I believe in God the Father Almighty, *&c.*

¶ *And after that,* &c.

The Lord be with you:

Anſw. And with thy ſpirit.

¶ *Miniſter.* Let us pray.

Lord, have mercy upon us.

Chriſt, have mercy upon us.

Lord, have mercy upon us.

¶ *Then the Miniſter, Clerks,* &c.

OUR Father, which art in heaven, *&c.*

¶ *Then the Prieſt ſtanding,* &c.

O Lord, ſhew thy mercy upon us;

Anſw. And grant us thy ſalvation.

Prieſt. O Lord, ſave the King;

Anſw. And mercifully hear us, when we call upon thee.

Prieſt. Endue thy Miniſters with righteouſneſs;

Anſw. And make thy choſen people joyful.

Prieſt. O Lord, ſave thy people;

Anſw. And bleſs thine inheritance.

Prieſt. Give peace in our time, O Lord;

Anſw.

¶ *Then ſhall be read*, &c.

Benedictus. S. Luke 1. 68.

BLESSED be the Lord God of Iſrael, *&c.*

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Anſw. And with thy ſpirit.

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Anſw. And grant us thy ſalvation.

Prieſt. O Lord, ſave the King:

Anſw. And mercifully hear us, when we call upon thee.

Prieſt. Let thy Prieſts be clothed with righteouſneſs:

Anſw. And let thy Saints ſhout for joy.

Prieſt. O Lord, ſave thy people:

Anſw. And bleſs thine inheritance.

Prieſt. Give peace and quietneſs in our days, O Lord:

Anſw. Becauſe there is none other that fighteth for us, but only thou, O God.

Prieſt. O God, make clean our hearts within us;

Anſw, And take not thy Holy Spirit from us.

¶ *Then ſhall follow three Collects,* &c.

¶ *The ſecond Collect, for Peace.*

O God, who art the author of peace, and lover of concord, in knowledge of whom ſtandeth our eternal life, whoſe ſervice is perfect freedom; Defend us thy humble ſervants in all aſſaults of our enemies; that we ſurely truſting in thy defence, may not fear the power of any adverſaries, through the might of Jeſus Chriſt our Lord. *Amen.*

¶ *The third Collect, for Grace.*

O Lord our heavenly Father, Almighty and everlaſting God, who haſt ſafely brought us to the beginning of this day; defend us in the ſame with thy mighty power; and grant that this day we fall into no ſin, neither run into any kind of danger; but that all our doings may be ordered by thy governance, to do always that is righteous in thy ſight, through Jeſus Chriſt our Lord. *Amen.*

¶ *In Choirs and Places where they ſing,* &c.

¶ *Then theſe five Prayers following,* &c.

¶ *A Prayer*

Anſw. And fight for us againſt our enemies, O God.

Prieſt. O God, caſt us not away from thy preſence:

Anſw. And take not thy holy Spirit from us.

¶ *Then ſhall follow three Collects*, &c.

¶ *The ſecond Collect, for Peace.*

O God, who art a ſure refuge unto all who put their truſt in thee, keep us, we moſt humbly beſeech thee, under the ſhadow of thy wings: let thy faithfulneſs and truth be our ſhield and buckler; defend us againſt all the aſſaults of our enemies, that we may dwell in peaceable habitations, and be quiet from fear of evil, through the merits and interceſſion of thy Son, Jeſus Chriſt our Lord. *Amen.*

¶ *The third Collect, for Grace.*

O Lord our heavenly Father, Almighty and everlaſting God, who haſt ſafely brought us to the beginning of this day, we moſt earneſtly recommend ourſelves to thy merciful guidance and protection: grant, that this day we may neither fall into ſin, nor be expoſed to danger: let thy good Providence be always over us, and the grace of thy holy Spirit direct us to do what is right and juſt in thy ſight, through Jeſus Chriſt our Lord. *Amen.*

¶ *In Choirs and Places where they ſing*, &c.

¶ *Then theſe five Prayers following*, &c.

¶ *A Prayer*

¶ *A Prayer for the King's Majeſty.*

O Lord our heavenly Father, high and mighty, King of Kings, Lord of Lords, the only Ruler of princes, who doſt from thy throne behold all the dwellers upon earth; Moſt heartily we beſeech thee with thy favour to behold our moſt gracious Sovereign Lord King *GEORGE*; and ſo repleniſh him with the grace of thy Holy Spirit, that he may alway incline to thy will, and walk in thy way: endue him plenteouſly with heavenly gifts; grant him in health and wealth long to live; ſtrengthen him that he may vanquiſh and overcome all his enemies; and finally after this life he may attain everlaſting joy and felicity, through Jeſus Chriſt our Lord. *Amen.*

¶ *A Prayer for the Royal Family.*

ALmighty God, the fountain of all goodneſs, we humbly beſeech thee to bleſs our gracious Queen *Charlotte*, their Royal Highneſſes *George* Prince of *Wales*, the Princeſs Dowager of *Wales*, and all the Royal Family: endue them with thy Holy Spirit; enrich them with thy heavenly grace; proſper them with all happineſs; and bring them to thine everlaſting kingdom, through Jeſus Chriſt our Lord. *Amen.*

¶ *A Prayer for the Clergy and People.*

ALmighty and everlaſting God, who alone workeſt great marvels; ſend down upon our Biſhops and Curates, and all Congregations committed to their charge, the healthful Spirit

¶ *A Prayer for the King's Majeſty.*

O Almighty God, the ſupreme Governor of all things, King of Kings, Lord of Lords, the only Ruler of Princes, who doſt from thy throne behold all the inhabitants of the earth; moſt heartily we beſeech thee to take under thine eſpecial care and protection our moſt gracious Sovereign Lord King *GEORGE*; endow him with the grace of thy Holy Spirit, that he may obey thy will, and be a happy inſtrument of thy glory: grant him a long and proſperous reign over us; make him victorious over all his enemies; and after this life give him an incorruptible crown in thy heavenly kingdom, through Jeſus Chriſt our Lord. *Amen.*

¶ *A Prayer for the Royal Family.*

ALmighty God, the fountain of all goodneſs, we humbly beſeech thee to bleſs our gracious Queen *Charlotte*, their Royal Highneſſes *George* Prince of *Wales*, the Princeſs Dowager of *Wales*, and all the Royal Family: enrich them with the ſpiritual gifts of thy heavenly grace; give them all temporal happineſs, and finally bring them to thine everlaſting kingdom, through Jeſus Chriſt our Lord. *Amen.*

¶ *A Prayer for the Clergy and People.*

ALmighty and everlaſting God, who in thy gracious goodneſs haſt appointed Paſtors for the government and protection of thy flock; ſend down upon our Biſhops, Prieſts, and Deacons, and all

rit of thy grace; and that they may truly pleaſe thee, pour upon them the continual dew of thy bleſſing. Grant this, O Lord, for the honour of our Advocate and Mediator Jeſus Chriſt. *Amen.*

¶ *A Prayer of S.* Chryſoſtom.

ALmighty God, who haſt given us grace at this time with one accord to make our common ſupplications unto thee; and doſt promiſe, that when two or three are gathered together in thy Name, thou wilt grant their requeſts: Fulfil now, O Lord, the deſires and petitions of thy ſervants, as may be moſt expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlaſting. *Amen.*

2 *Cor.* 13. 14.

THE grace of our Lord Jeſus Chriſt, *&c.*

Here endeth the Order of Morning Prayer throughout the Year.

THE

all People committed to their charge, the bleſſed graces of thy holy Spirit; that they may truly pleaſe thee upon earth, and hereafter become a part of thy church triumphant in heaven. Grant this, O God, for the honour of the great Shepherd and Biſhop of our ſouls, thy Son Jeſus Chriſt our Lord. *Amen.*

¶ *A Prayer of S.* Chryſoſtom.

ALmighty God, who haſt given us grace with one accord to make our common ſupplications unto thee, and doſt promiſe that when two or three are gathered together in thy name thou wilt grant their requeſts; fulfil, O Lord, the humble deſires of thy ſervants as may be moſt expedient for us: And, O God, howſoever thou mayeſt ſee fit in thine infinite wiſdom to deny our temporal petitions, yet grant us, we beſeech thee, ſo to know and practiſe thy truth in this world, that in the world to come we may be admitted into life and bliſs everlaſting. *Amen.*

2 *Cor.* 13. 14.

THE grace of our Lord Jeſus Chriſt, *&c.*

Here endeth the Order of Morning Prayer throughout the Year.

THE

The ORDER for EVENING PRAYER,

Daily throughout the Year.

¶ *At the beginning of*, &c.

WHEN the wicked man turneth away from his wickedneſs that he hath committed, *&c. &c.*

DEarly beloved brethren, the Scripture moveth us in ſundry places to acknowledge and confeſs our manifold ſins and wickedneſs; and that we ſhould not diſſemble nor cloke them before the face of Almighty God our heavenly Father; but confeſs them with an humble, lowly, penitent and obedient heart; to the end that we may obtain forgiveneſs of the ſame by his infinite goodneſs and mercy. And although we ought at all times humbly to acknowledge our ſins before God; yet ought we moſt chiefly ſo to do, when we aſſemble and meet together, to render thanks for the great benefits that we have received at his hands, to ſet forth his moſt worthy praiſe, to hear his moſt holy Word, and to aſk thoſe things which are requiſite and neceſſary, as well for the body as the ſoul. Wherefore I pray and beſeech you, as many as are here preſent, to accompany we with a pure heart and humble voice, unto the throne of the heavenly grace, ſaying after me:

¶ *A general*

The ORDER for
EVENING PRAYER,
Daily throughout the Year.

¶ *At the beginning of*, &c.

WHEN the wicked man turneth away from his wickedneſs that he hath committed, *&c. &c.*

DEarly beloved brethren, the Scripture directs us in numberleſs places to acknowledge our manifold ſins and iniquities, before the face of Almighty God, our heavenly Father; and, without preſuming to deny or to diſguiſe the ſame, fully and freely to confeſs them with humble and penitent hearts; that thereby we may obtain forgiveneſs, from his infinite goodneſs and mercy in Chriſt Jeſus. And although we ought at all times to own, and to lament our unworthineſs in the ſight of God, yet it is eſpecially our duty to do ſo when we aſſemble to diſcharge the public and important offices of our moſt holy Religion; to return thanks to him for the many and great bleſſings we have received at his hands; to celebrate his praiſe; to hear his moſt ſacred Word; and to pray for all things convenient and neceſſary as well for the body as the ſoul. And therefore I beſeech all you, who are here preſent to accompany me to the throne of grace, with humble hearts, and devout voices, and to join me in general confeſſion of our ſins and offences.

¶ *A general*

¶ *A general Confeſſion*, &c.

ALmighty and moſt merciful Father; We have erred and ſtrayed from thy ways like loſt ſheep: We have followed to much the devices and deſires of our own hearts: We have offended againſt thy holy Laws: We have left undone thoſe things which we ought to have done; And we have done thoſe things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miſerable offenders: Spare thou them, O God, which confeſs their faults: Reſtore thou them that are penitent; According to thy promiſes declared unto mankind in Chriſt Jeſu our Lord. And grant, O moſt merciful Father, for his ſake, That we may hereafter live a godly, righteous, and ſober life, To the glory of thy holy Name. Amen.

¶ *The Abſolution*, &c.

ALmighty God, the Father of our Lord Jeſus Chriſt, who deſireth not the death of a ſinner, but rather that he may turn from his wickedneſs, and live; and hath given power and commandment to his Miniſters, to declare and pronounce to his people, being penitent, the Abſolution and Remiſſion of their ſins: He pardoneth and abſolveth all them that truly repent, and unfeignedly believe his holy goſpel. Wherefore let us beſeech him to grant us true repentance, and his holy Spirit, that thoſe things may pleaſe him which we do at this preſent, and that the reſt of our life hereafter

¶ *A general Confeſſion*, &c.

ALmighty and moſt merciful Father; We have all gone aſtray from thy ways like loſt ſheep; We have followed too much the imaginations and deſires of our own hearts; We have in numerous inſtances tranſgreſt thy holy laws; We have left undone thoſe things which we ought to have done; And we have done thoſe things which we ought not to have done; and there is no righteouſneſs in us. But, O Lord, have mercy upon us miſerable offenders; Spare thou them, O God, who confeſs their faults; Forgive thou them who are penitent; According to thy gracious promiſes declared unto mankind by and in Chriſt Jeſus our Saviour: And grant, O moſt merciful Father, for his ſake, That hereafter we may live ſoberly, righteouſly, and godly in this preſent world, To the ſalvation of our ſouls, and the glory of thy holy name. Amen.

¶ *The Abſolution*, &c.

ALmighty God, the Father of our Lord Jeſus Chriſt, deſiring not the death of a ſinner, but rather that he would turn from his wickedneſs and live; and having given power and commandment to his Miniſters to declare to his people, being penitent, the remiſſion of their ſins; I therefore in his name, and by his authority, pronounce Pardon and Abſolution to all thoſe who truly repent, and unfeignedly believe his holy goſpel. Wherefore let us humbly beſeech him to give us the grace of his bleſſed Spirit, that we may bring forth fruits meet for repentance, and that by living in ſincere obedi-

hereafter may be pure and holy; ſo that at the laſt we may come to his eternal joy, through Jeſus Chriſt our Lord.

¶ *The people ſhall anſwer here*, &c.

¶ *Then the Miniſter ſhall kneel*, &c.

OUR Father, which art in heaven, *&c.*

¶ *Then likewiſe he ſhall ſay*,

O Lord, open thou our lips;
Anſw. And our mouth ſhall ſhew forth thy praiſe.
Prieſt. O God, make ſpeed to ſave us:
Anſw. O Lord, make haſte to help us.

¶ *Here all ſtanding up*, &c.

Glory be to the Father, *&c.*
Anſw. As it was in the beginning, *&c.*
Prieſt. Praiſe ye the Lord.
Anſw. The Lord's name be praiſed.

¶ *Then ſhall be ſung or ſaid*, &c.

Magnificat. S. Luke 1. 46.

MY ſoul doth magnify the Lord, *&c.*

¶ *Or elſe this Pſalm*, &c.

Cantate domino. Pſal. 98.

O ſing unto the Lord, *&c.*

¶ *Then*

ence to his laws here, we may be admitted into his eternal joy hereafter, through the merits and mediation of his Son, Jeſus Chriſt our Lord.

¶ *The people ſhall anſwer here*, &c.

¶ *Then the Miniſter ſhall kneel*, &c.

OUR Father, who art in heaven, *&c.*

¶ *Then likewiſe he ſhall ſay*,

O Lord, open thou our lips;
Anſw. And our mouths ſhall ſhew forth thy praiſe.
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Anſw. O Lord, make haſte to help us.

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O ſing unto the Lord, *&c.*

¶ *Then a Leſſon of the New Teſtament*, &c.

Nunc dimittis. S. Luke 2. 29.

LORD, now letteſt thou thy ſervant, *&c.*

¶ *Or elſe this Pſalm*, &c.

Pſal. 67. *Deus miſereatur.*

GOD be merciful unto us, *&c.*

¶ *Then ſhall be ſung or ſaid*, &c.

I believe in God the Father Almighty, *&c.*

¶ *And after that*, &c.

The Lord be with you:

Anſw. And with thy ſpirit.

¶ *Miniſter.* Let us pray.

Lord, have mercy upon us.

Chriſt, have mercy upon us.

Lord, have mercy upon us.

¶ *Then the Miniſter, Clerks*, &c.

OUR Father, which art in heaven, *&c.*

¶ *Then the Prieſt ſtanding*, &c.

O Lord, ſhew thy mercy upon us;

Anſw. And grant us thy ſalvation.

Prieſt. O Lord, ſave the King;

Anſw. And mercifully hear us, when we call upon thee.

Prieſt. Endue thy Miniſters with righteouſneſs;

Anſw. And make thy choſen people joyful.

Prieſt. O Lord, ſave thy people;

Anſw. And bleſs thine inheritance.

Prieſt. Give peace in our time, O Lord;

Anſw.

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Prieſt. Let thy Prieſts be clothed with righteouſneſs:

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Prieſt. O Lord, ſave thy people:

Anſw. And bleſs thine inheritance.

Prieſt. Give peace and quietneſs in our days, O Lord:

Anſw. Becauſe there is none other that fighteth for us, but only thou, O God.

Prieſt. O God, make clean our hearts within us;

Anſw. And take not thy Holy Spirit from us.

¶ *Then ſhall follow three Collects*, &c.

¶ *The ſecond Collect*, &c.

O God, from whom all holy deſires, all good counſels, and all juſt works do proceed; Give unto thy ſervants that peace which the world cannot give; that both our hearts may be ſet to obey thy commandments, and alſo that by thee we being defended from the fear of our enemies, may paſs our time in reſt and quietneſs, through the merits of Jeſus Chriſt our Saviour. *Amen.*

¶ *The third Collect*, &c.

LIGHTEN our darkneſs, we beſeech thee, O Lord; and by thy great mercy defend us from all perils and dangers of this night, for the love of thy only Son our Saviour Jeſus Chriſt. *Amen.*

¶ *In Choirs and Places where they ſing*, &c.

¶ *Then theſe five Prayers following*, &c.

¶ *A Prayer*

Anſw. And fight for us againſt our enemies, O God.

Prieſt. O God, caſt us not away from thy preſence:

Anſw. And take not thy holy Spirit from us.

¶ *Then ſhall follow three Collects*, &c.

¶ *The ſecond Collect, for Peace.*

O God, who art a ſure refuge, and rock of defence unto thoſe that put their truſt in thee, keep us, we beſeech thee, under the protection of thy good providence, that thou being our confidence, we may walk in our ways ſafely, through Jeſus Chriſt our Lord. *Amen.*

¶ *The third Collect, for Grace.*

O Almighty God, the keeper of Iſrael, who neither ſlumbereſt nor ſleepeſt, and with whom the night is as clear as the day, we humbly recommend ourſelves this night to thy watchful care, and gracious protection. Vouchſafe to keep us from all evil, and to defend us from all perils and dangers, for the ſake of thine only Son, our Lord and Saviour Jeſus Chriſt. *Amen.*

¶ *In Choirs and Places where they ſing*, &c.

¶ *Then theſe five Prayers following*, &c.

¶ *A Prayer*

¶ *A Prayer for the King's Majeſty.*

O Lord our heavenly Father, high and mighty, King of Kings, Lord of Lords, the only Ruler of princes, who doſt from thy throne behold all the dwellers upon earth; Moſt heartily we beſeech thee with thy favour to behold our moſt gracious Sovereign Lord King *GEORGE*; and ſo repleniſh him with the grace of thy Holy Spirit, that he may alway incline to thy will, and walk in thy way: endue him plenteouſly with heavenly gifts; grant him in health and wealth long to live; ſtrengthen him that he may vanquiſh and overcome all his enemies; and finally after this life he may attain everlaſting joy and felicity, through Jeſus Chriſt our Lord. *Amen.*

¶ *A Prayer for the Royal Family.*

ALmighty God, the fountain of all goodneſs, we humbly beſeech thee to bleſs our gracious Queen *Charlotte*, their Royal Highneſſes *George* Prince of *Wales*, the Princeſs Dowager of *Wales*, and all the Royal Family: endue them with thy Holy Spirit; enrich them with thy heavenly grace; proſper them with all happineſs; and bring them to thine everlaſting kingdom, through Jeſus Chriſt our Lord. *Amen.*

¶ *A Prayer for the Clergy and People.*

ALmighty and everlaſting God, who alone workeſt great marvels; ſend down upon our Biſhops and Curates, and all Congregations committed to their charge, the healthful Spirit

¶ *A Prayer for the King's Majeſty.*

O Almighty God, the ſupreme Governor of all things, King of Kings, Lord of Lords, the only Ruler of Princes, who doſt from thy throne behold all the inhabitants of the earth; moſt heartily we beſeech thee to take under thine eſpecial care and protection our moſt gracious Sovereign Lord King *GEORGE*; endow him with the grace of thy Holy Spirit, that he may obey thy will, and be a happy inſtrument of thy glory: grant him a long and proſperous reign over us; make him victorious over all his enemies; and after this life give him an incorruptible crown in thy heavenly kingdom, through Jeſus Chriſt our Lord. *Amen.*

¶ *A Prayer for the Royal Family.*

ALmighty God, the fountain of all goodneſs, we humbly beſeech thee to bleſs our gracious Queen *Charlotte*, their Royal Highneſſes *George* Prince of *Wales*, the Princeſs Dowager of *Wales*, and all the Royal Family: enrich them with the ſpiritual gifts of thy heavenly grace; give them all temporal happineſs, and finally bring them to thine everlaſting kingdom, through Jeſus Chriſt our Lord. *Amen.*

¶ *A Prayer for the Clergy and People.*

ALmighty and everlaſting God, who in thy gracious goodneſs haſt appointed Paſtors for the government and protection of thy flock; ſend down upon our Biſhops, Prieſts, and Deacons, and all

rit of thy grace; and that they may truly pleaſe thee, pour upon them the continual dew of thy bleſſing. Grant this, O Lord, for the honour of our Advocate and Mediator Jeſus Chriſt. *Amen.*

¶ *A Prayer of S.* Chryſoſtom.

ALmighty God, who haſt given us grace at this time with one accord to make our common ſupplications unto thee; and doſt promiſe, that when two or three are gathered together in thy Name, thou wilt grant their requeſts: Fulfil now, O Lord, the deſires and petitions of thy ſervants, as may be moſt expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlaſting. *Amen.*

2 *Cor.* 13. 14.

THE grace of our Lord Jeſus Chriſt, *&c.*

Here endeth the Order of Evening Prayer throughout the Year.

Upon

all People committed to their charge, the bleſſed graces of thy holy Spirit; that they may truly pleaſe thee upon earth, and hereafter become a part of thy church triumphant in heaven. Grant this, O God, for the honour of the great Shepherd and Biſhop of our ſouls, thy Son Jeſus Chriſt our Lord. *Amen.*

¶ *A Prayer of S.* Chryſoſtom.

ALmighty God, who haſt given us grace with one accord to make our common ſupplications unto thee, and doſt promiſe that when two or three are gathered together in thy name thou wilt grant their requeſts; fulfil, O Lord, the humble deſires of thy ſervants as may be moſt expedient for us: And, O God, howſoever thou mayeſt ſee fit in thine infinite wiſdom to deny our temporal petitions, yet grant us, we beſeech thee, ſo to know and practiſe thy truth in this world, that in the world to come we may be admitted into life and bliſs everlaſting. *Amen.*

2 *Cor.* 13. 14.

THE grace of our Lord Jeſus Chriſt, *&c.*

Here endeth the Order of Evening Prayer throughout the Year.

Upon

¶ *Upon theſe Feaſts*; Chriſtmas-day, *the* Epiphany, *St.* Matthias, Eaſter-day, *&c.*

Quicunque vult.

WHOSOEVER will be ſaved, *&c.*

¶ *Here followeth the* LITANY, &c.

O GOD the Father of heaven: have mercy, *&c.*

O God the Father of heaven, &c.

O God the Son, Redeemer of the world, *&c.*

O God the Son, Redeemer of the world, &c.

O God the Holy Ghoſt, proceeding from the Father and the Son, *&c.*

O God the Holy Ghoſt, proceeding, &c.

O holy, bleſſed, and glorious Trinity, three Perſons, and one God, *&c.*

O holy, bleſſed, and glorious, &c.

Remember not, Lord, our offences, nor the offences of our forefathers; neither take thou vengeance of our ſins: ſpare us, good Lord, ſpare thy people, whom thou haſt redeemed with thy moſt precious blood, and be not angry with us for ever.

Spare us, good Lord.

From all evil and miſchief, from ſin, from the crafts and aſſaults of the devil, from thy wrath, and from everlaſting damnation,

Good Lord, deliver us.

From all blindneſs of heart: from pride, vain-glory, and hypocriſy; from envy, hatred, and malice, and all uncharitableneſs,

Good Lord, deliver us.

From

¶ *Upon theſe Feaſts*; Chriſtmas-day, *the* Epiphany, *St.* Matthias, Eaſter-day. *&c.*

Quicunque vult.

WHOSOEVER will be ſaved, *&c.*

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O GOD the Father of heaven: have mercy, *&c.*

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O holy, bleſſed, and glorious, &c.

Remember not, Lord, our offences, nor the offences of our forefathers, neither take thou vengeance on our ſins; ſpare us, good Lord, O ſpare thy people, whom thou haſt redeemed with thy moſt precious blood;

Spare us, good Lord.

From all evil and miſchief, temporal and ſpiritual; from the frauds and aſſaults of the devil, from thy wrath, and from everlaſting damnation,

Good Lord, deliver us.

From the dominion of all unruly and turbulent affections of pride, vain-glory, and ambition; of envy, malice, and uncharitableneſs,

Good Lord, deliver us.

From

From fornication and all other deadly ſin; and from all the deceits of the world, the fleſh, and the devil,

Good Lord, deliver us.

From lightning and tempeſt; from plague, peſtilence and famine; from battle and murder, and from ſudden death,

Good Lord, deliver us.

From all ſedition, privy conſpiracy, and rebellion; from all falſe doctrine, hereſy and ſchiſm; from hardneſs of heart, and contempt of thy Word and Commandment,

Good Lord, deliver us.

By the myſtery of thy holy Incarnation; by thy holy Nativity and Circumciſion; by thy Baptiſm, Faſting and Temptation,

Good Lord, deliver us.

By thine Agony and bloody Sweat; by thy Croſs and Paſſion; by thy precious Death and Burial; by thy glorious Reſurrection and Aſcenſion; and by the coming of the Holy Ghoſt,

Good Lord, deliver us.

In all time of our tribulation; in all time of our wealth; in the hour of death; and in the day of judgment,

Good Lord, deliver us.

We ſinners do beſeech thee to hear us, O Lord God; and that it may pleaſe thee to rule and govern thy holy Church univerſal in the right way;

We beſeech thee to hear us, good Lord.

That

From all temptations to uncleanneſs of every kind; and from all the deceits of the world, and inordinate appetites of the fleſh,

Good Lord deliver us.

From all dangers in ſtorms and tempeſts; from the calamities of war, peſtilence, and famine; from ſpiritual ſecurity, and unfitneſs for death,

Good Lord, deliver us.

From all ſedition, ſecret conſpiracy, and rebellion; from all falſe doctrine, hereſy, and ſchiſm; from ſpiritual blindneſs, hardneſs of heart, and contempt of thy Word and Commandment,

Good Lord, deliver us.

From the temptations incident to this mortal life, both in proſperity and adverſity; from the terrors of death, and of the dreadful day of judgment,

We beſeech thee, good Lord to deliver us.

By the myſtery of thy holy Incarnation; by thy Nativity and Circumciſion; by thy Baptiſm, Faſting, and Temptation,

We invoke thee, good Lord, to deliver us.

By thine Agony and bloody Sweat; by thy bitter Paſſion and Crucifixion; by thine ignominious, but precious Death; by thy glorious Reſurrection and Aſcenſion; and by the wonderful Effuſion of the Holy Ghoſt,

We invoke thee, good Lord, to deliver us.

May it pleaſe thee, O Lord God, to bleſs, ſupport, and defend thy holy Catholic Church; and eſpecially that pure and reformed part of it, the Churches whereunto we belong;

We beſeech thee to hear us, good Lord.

May

That it may pleaſe thee to keep and ſtrengthen in the true worſhipping of thee, in righteouſneſs and holineſs of life, thy ſervant *GEORGE*, our moſt gracious King and Governor.

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to rule his heart in thy faith, fear, and love; and that he may evermore have affiance in thee, and ever ſeek thy honour and glory;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to be his defender and keeper, giving him the victory over all his enemies;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bleſs and preſerve our gracious Queen *Charlotte*, their Royal Highneſſes *George* Prince of *Wales*, the Princeſs Dowager of *Wales*, and all the Royal Family;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to illuminate all Biſhops, Prieſts, and Deacons, with true knowledge and underſtanding of thy Word; and that both by their preaching and living they may ſet it forth, and ſhew it accordingly;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to endue the Lords of the Council, and all the Nobility, with grace, wiſdom, and underſtanding;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bleſs and keep the Magiſtrates; giving them grace to execute juſtice, and to maintain truth;

We beſeech thee to hear us, good Lord.

That

May it pleaſe thee to take under thine eſpecial care and protection, thy ſervant *GEORGE*, our ſovereign Lord and Governor;

We beſeech thee to hear us, good Lord.

May it pleaſe thee to endow him with the graces of thy holy Spirit; that he may always obey thy will; and be a happy inſtrument of thy glory;

We beſeech thee to hear us, good Lord.

May it pleaſe thee to be his ſhield and rock of defence; and to give him the victory over all his enemies;

We beſeech thee to hear us, good Lord.

May it pleaſe thee to bleſs and preſerve our gracious Queen *Charlotte*; their Royal Highneſſes *George* Prince of *Wales*, the Princeſs Dowager of *Wales*, and all the Royal Family;

We beſeech thee to hear us, good Lord.

May it pleaſe thee to repleniſh all Biſhops, Prieſts, and Deacons, with true knowledge, and ſpiritual wiſdom, that they may illuſtrate and explain thy holy word by their doctrine, and alſo recommend it by their examples;

We beſeech thee to hear us, good Lord.

May it pleaſe thee to endow the Lords of the Council, and all the Nobility, with grace, wiſdom, and underſtanding;

We beſeech thee to hear us, good Lord.

May it pleaſe thee to bleſs the Magiſtrates with thy grace, that they may duly adminiſter juſtice, to the ſuppreſſion of iniquity and vice, and the maintenance of religion and virtue;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bleſs and keep all thy people;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give to all nations unity, peace, and concord;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give us an heart to love and dread thee, and diligently to live after thy commandments;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give to all thy people increaſe of grace, to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bring into the way of truth all ſuch as have erred, and are deceived;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to ſtrengthen ſuch as do ſtand, and to comfort and help the weak-hearted, and to raiſe up them that fall, and finally to beat down Satan under our feet;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to ſuccour, help, and comfort all that are in danger, neceſſity, and tribulation;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to preſerve all that travel by land or by water, all women labouring of child, all ſick perſons and young children,

May it pleaſe thee to bleſs and protect all thy people;

We beſeech thee to hear us, good Lord.

May it pleaſe thee to eſtabliſh in all nations unity, peace, and concord;

We beſeech thee to hear us, good Lord.

May it pleaſe thee to poſſeſs our hearts with the true love and fear of thy holy name, that we may conform our lives to the rules of thy commandments;

We beſeech thee to hear us, good Lord.

May it pleaſe thee to inſpire us with proper affection for things above, and to enable us by thy grace ſo to paſs through things temporal, that we may finally enjoy the things eternal;

We beſeech thee to hear us, good Lord.

May it pleaſe thee to bring into the way of truth all thoſe that have erred, and are deceived;

We beſeech thee to hear us, good Lord.

May it pleaſe thee to vouchſafe the aſſiſtances of thy good Spirit to the occaſions and exigencies of thy ſervants; to confirm the ſtrong, to ſtrengthen the weak, to ſettle the wavering, to comfort the deſponding, to raiſe up thoſe that fall, and finally to bruiſe Satan under our feet;

We beſeech thee to hear us, good Lord.

May it pleaſe thee to protect, ſuccour, and defend all thoſe who are in any danger, neceſſity, or tribulation; all travellers by land or by water; alſo pregnant women, and women in

dren, and to ſhew thy pity upon all priſoners and captives;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to defend and provide for the fatherleſs children, and widows, and all that are deſolate and oppreſſed;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to have mercy upon all men;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to forgive our enemies, perſecutors, and ſlanderers, and to turn their hearts;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give and preſerve to our uſe the kindly fruits of the earth, ſo as in due time we may enjoy them;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give us true repentance, to forgive us all our ſins, negligences, and ignorances, and to endue us with the grace of thy Holy Spirit, to amend our lives according to thy holy Word;

We beſeech thee to hear us, good Lord.

Son of God: we beſeech thee to hear us.

Son of God: we beſeech thee to hear us.

O Lamb of God: that takeſt away the ſins of the world;

Grant us thy peace.

O Lamb of God: that takeſt away the ſins of the world.

Have mercy upon us.

O Chriſt

labour; all ſick and infirm perſons; all young children; all priſoners and captives;

We beſeech thee to hear us, good Lord.

May it pleaſe thee to take under thy care to relieve and provide for all widows, and fatherleſs children, all that are in any manner afflicted, deſolate, or oppreſſed;

We beſeech thee to hear us, good Lord.

May it pleaſe thee to have mercy upon all mankind;

We beſeech thee to hear us, good Lord.

May it pleaſe thee to forgive our enemies, revilers, and ſlanderers, and to turn their hearts;

We beſeech thee to hear us, good Lord.

May it pleaſe thee to bleſs the earth, that our land may yield her increaſe; and to fill our hearts with food and gladneſs;

We beſeech thee to hear us, good Lord.

May it pleaſe thee to forgive us all our ſins, negligences, and ignorances; and to enable us by the grace of thy Holy Spirit to amend our lives; and to walk more circumſpectly in thy ways;

We beſeech thee to hear us, good Lord.

Son of God: we beſeech thee to hear us.

Son of God: we beſeech thee to hear us.

O Lamb of God: that takeſt away the ſins of the world;

Have mercy upon us.

O Lamb of God: that takeſt away the ſins of the world;

Have mercy upon us.

O Chriſt, hear us.
O Chriſt, hear us.
Lord, have mercy upon us.
Lord, have mercy upon us.
Chriſt, have mercy upon us.
Chriſt, have mercy upon us.
Lord, have mercy upon us.
Lord, have mercy upon us.

¶ *Then ſhall the Prieſt*, &c.

OUR Father, which art in heaven, *&c.*

Prieſt. O Lord, deal not with us after our ſins;

Anſw. Neither reward us after our iniquities.

¶ Let us pray.

O God, merciful Father, that deſpiſeſt not the ſighing of a contrite heart, nor the deſire of ſuch as be ſorrowful; Mercifully aſſiſt our prayers that we make before thee in all our troubles and adverſities, whenſoever they oppreſs us; and graciouſly hear us, that thoſe evils, which the craft and ſubtilty of the devil or man worketh againſt us, be brought to nought, and by the providence of thy goodneſs they may be diſperſed; that we thy ſervants, being hurt by no perſecution, may evermore give thanks unto thee in thy holy Church, through Jeſus Chriſt our Lord.

O Lord, ariſe, help us, and deliver us for thy Name's Sake.

O God

O Chriſt, hear us.
O Chriſt, hear us.
Lord, have mercy upon us.
Lord, have mercy upon us.
Chriſt, have mercy upon us.
Chriſt, have mercy upon us.
Lord, have mercy upon us.
Lord, have mercy upon us.

¶ *Then ſhall the Prieſt,* &c.

OUR Father, who art in heaven, *&c.*

Prieſt. O Lord, deal not with us by the meaſure of our deſerts;

Anſw. Neither puniſh us according to our iniquities.

¶ Let us pray.

O God, our merciful Father, who deſpiſeſt not the humility of a contrite heart, nor the prayers of ſuch as are penitent; keep us, we beſeech thee, under the protection of thy watchful providence; and grant that the malicious deſigns, and wicked intentions of the devil or man againſt us, may be fruſtrated and confounded; and that we thy ſervants, being ſaved from our enemies and from the hand of all who hate us, may devoutly and thankfully ſerve and worſhip thee in thy holy Church, through Jeſus Chriſt our Lord.

O Lord, ariſe, help us, and deliver us for thy Name's ſake.

O God, we have heard with our ears, and our fathers have declared unto us the noble works that thou didſt in their days, and in the old time before them.

O Lord, ariſe, help us, and deliver us for thine Honour.

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

Anſw. As it was in the beginning, is now, and ever ſhall be: world without end. *Amen.*

From our enemies defend us, O Chriſt.

Graciouſly look upon our afflictions.

Pitifully behold the ſorrows of our hearts.

Mercifully forgive the ſins of thy people.

Favourably with mercy hear our prayers.

O Son of David, have mercy upon us.

Both now and ever vouchſafe to hear us, O Chriſt.

Graciouſly hear us, O Chriſt; graciouſly hear us, O Lord Chriſt.

Prieſt. O Lord, let thy mercy be ſhewed upon us;

Anſw. As we do put our truſt in thee.

¶ Let us pray.

WE humbly beſeech thee, O Father, mercifully to look upon our infirmities; and for the glory of thy Name, turn from us all thoſe evils that we moſt righteouſly have deſerved; and grant, that in all our troubles we may put our whole truſt and confidence in thy mercy,

O God, we have heard with our ears, and our fathers have declared unto us, thy merciful and wonderful works in the times of old.

O Lord, ariſe, help us, and deliver us for thine Honour.

Glory be to the Father, and to the Son, and to the Holy Ghoſt;

Anſw. As it was in the beginning, is now, and ever ſhall be, world without end. *Amen.*

From our enemies defend us, O Chriſt.

Be thou evermore the horn of our Salvation, and our refuge.

Behold the unfeigned humiliation of our hearts.

Accept the ſacrifice of our broken ſpirits.

Mercifully forgive the ſins of thy people.

O Son of David, have mercy upon us.

Both now and ever vouchſafe to hear us, O Chriſt.

Hear us, O Chriſt; O hear us, and have mercy upon us.

Prieſt. O make interceſſion for us with thy heavenly Father.

Anſw. For we put our truſt in thee, our only mediator and advocate.

¶ Let us pray.

WE humbly beſeech thee, O heavenly Father, mercifully to look upon our manifold ſins and infirmities; and to avert from us all thoſe evils which we moſt juſtly have deſerved:

mercy, and evermore ſerve thee in holineſs and pureneſs of living, to thy honour and glory, through our only Mediator and Advocate, Jeſus Chriſt our Lord. *Amen.*

¶ *A Prayer of S.* Chryſoſtom.

ALmighty God, who haſt given us grace at this time with one accord to make our common ſupplications unto thee; and doſt promiſe, that when two or three are gathered together in thy Name, thou wilt grant their requeſts: Fulfil now, O Lord, the deſires and petitions of thy ſervants, as may be moſt expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlaſting. *Amen.*

2 *Cor.* 13. 14.

THE grace of our Lord Jeſus Chriſt, *&c.*

Here endeth the LITANY.

Prayers

deſerved: Grant, O God, that in all our temporal afflictions and ſpiritual neceſſities, we may look up with the eye of faith to thee, our only help in the time of trouble, and be delivered according to thy gracious promiſes, in and by thy dear Son Jeſus Chriſt our Lord. *Amen.*

¶ *A Prayer of S.* Chryſoſtom.

ALmighty God, who haſt given us grace with one accord to make our common ſupplications unto thee, and doſt promiſe that when two or three are gathered together in thy name thou wilt grant their requeſts; fulfil, O Lord, the humble deſires of thy ſervants as may be moſt expedient for us: And, O God, howſoever thou mayeſt ſee fit in thine infinite wiſdom to deny our temporal petitions, yet grant us, we beſeech thee, ſo to know and practiſe thy truth in this world, that in the world to come we may be admitted into life and bliſs everlaſting. *Amen.*

2 *Cor.* 13. 14.

THE grace of our Lord Jeſus Chriſt, *&c.*

Here endeth the LITANY.

Prayers

Prayers *and* Thankſgivings

Upon ſeveral Occaſions, &c.

PRAYERS.

¶ *For Rain.*

O God, heavenly Father, who by thy Son Jeſus Chriſt haſt promiſed to all them that ſeek thy kingdom and the righteouſneſs thereof, all things neceſſary to their bodily ſuſtenance; Send us, we beſeech thee, in this our neceſſity, ſuch moderate rain and ſhowers, that we may receive the fruits of the earth to our comfort, and to thy honour, through Jeſus Chriſt our Lord. *Amen.*

¶ *For Fair Weather.*

O Almighty Lord God, who for the ſin of man, didſt once drown all the world, except eight perſons, and afterward of thy great mercy didſt promiſe never to deſtroy it ſo again; We humbly beſeech thee, that although we for our iniquities have worthily deſerved a plague of rain and waters, yet upon our true repentance, thou wilt ſend us ſuch weather as that we may receive the fruits of the earth in due ſeaſon, and learn both by thy puniſhment to amend our lives, and for thy clemency to give thee praiſe and glory, through Jeſus Chriſt our Lord. *Amen.*

¶ *In*

Prayers *and* Thankſgivings
Upon ſeveral Occaſions, &c.

PRAYERS.

¶ *For Rain.*

O God, our heavenly Father, who alone giveſt both the former and the latter rain, and bleſſeſt the earth, and makeſt it plenteous; Send us, we beſeech thee, in this our neceſſity *, ſuch moderate and ſeaſonable ſhowers, as may produce the fruits of the ground, to our comfort, and to thy glory, thro' Jeſus Chriſt our Lord. *Amen.*

¶ *For Fair Weather.*

O Almighty Lord God, who bindeſt up the waters in clouds, and giveſt fruitful ſeaſons unto man; we confeſs that our manifold ſins and iniquities have juſtly drawn down upon us the corrections of thine inflicting hand: We have deſerved this puniſhment † of immoderate rain and waters, wherewith our land is viſited: But, O God, who in thy wrath thinkeſt upon mercy, ſend us, we humbly beſeech thee, upon our true repentance, a ſeaſonable change of weather, that we may receive the fruits of the earth in due time, to our comfort and thy glory, through Jeſus Chriſt our Lord. *Amen.*

* Or — *in this our great neceſſity.* —— Or — *at this time.* —— according to the exigence of the occaſion.

† Or — *this plague.* —— according to the exigence of the occaſion.

¶ *In*

¶ *In the time of Dearth and Famine.*

O God, heavenly Father, whoſe gift it is, that the rain doth fall, the earth is fruitful, beaſts increaſe, and fiſhes do multiply; Behold, we beſeech thee, the afflictions of thy people, and grant that the ſcarcity and dearth, which we now do moſt juſtly ſuffer for our iniquity, may through thy goodneſs be mercifully turned into cheapneſs and plenty, for the love of Jeſus Chriſt our Lord; to whom with thee, and the Holy Ghoſt, be all honour and glory now and for ever.

¶ *Or this.*

O God, merciful Father, who in the time of Eliſha the prophet didſt ſuddenly in Samaria turn great ſcarcity and dearth into plenty and cheapneſs; Have mercy upon us, that we who are now for our ſins puniſhed with like adverſity, may likewiſe find a ſeaſonable relief: Increaſe the fruits of the earth by thy heavenly benediction, and grant that we, receiving thy bountiful liberality, may uſe the ſame to thy glory, the relief of thoſe that are needy, and our own comfort, through Jeſus Chriſt our Lord. *Amen.*

¶ *In the time of War and Tumults.*

O Almighty God, King of all kings, and Governor of all things, whoſe power no creature is able to reſiſt, to whom it belongeth juſtly

¶ *In the time of Dearth and Famine.*

O God, our heavenly Father, by whoſe good providence the rain falls, the earth is fruitful, the beaſts increaſe, and the fowls of the air, and the fiſhes of the ſea multiply; look mercifully we beſeech thee, upon the afflictions of thy people; and grant that the ſcarcity and dearth which we now juſtly ſuffer for our iniquities, may through thy great goodneſs be turned into cheapneſs and plenty, for the ſake of Jeſus Chriſt, thy Son, our Lord. *Amen.*

¶ *Or this.*

O God, merciful Father, who in the time of Eliſha the prophet, didſt ſuddenly turn great ſcarcity and dearth into plenty and cheapneſs; Have mercy upon us, whom thou haſt viſited for our ſins with the like adverſity; ſend us in thy goodneſs the like ſeaſonable relief; Increaſe the fruits of the earth by thy heavenly benediction; and grant that we receiving thy gracious bounty may uſe the ſame, not purely to our own comfort, but to the ſupport of thoſe that are needy, and to thy honour and glory, through Jeſus Chriſt our Lord.

¶ *In the time of War, &c.*

O Almighty God, King of all kings, and ſovereign Diſpoſer of all things, whoſe power no creature is able to reſiſt, to whom it belongeth juſtly to puniſh ſinners, and to be merciful

juſtly to puniſh ſinners, and to be merciful to them that truly repent; Save and deliver us, we humbly beſeech thee, from the hands of our enemies; abate their pride, aſſwage their malice, and confound their devices; that we being armed with thy defence, may be preſerved evermore from all perils, to glorify thee, who art the only giver of all victory, through the merits of thy only Son Jeſus Chriſt our Lord. *Amen.*

¶ *In the time of any common Plague*, &c.

O Almighty God, who in thy wrath didſt ſend a plague upon thine own people in the wilderneſs, for their obſtinate rebellion againſt Moſes and Aaron; and alſo, in the time of King David, didſt ſlay with the plague of peſtilence threeſcore and ten thouſand; and yet remembering thy mercy didſt ſave the reſt; Have pity upon us miſerable ſinners, who now are viſited with great ſickneſs and mortality; that like as thou didſt then accept of an atonement, and didſt command the deſtroying angel to ceaſe from puniſhing; ſo it may now pleaſe thee to withdraw from us this plague and grievous ſickneſs, through Jeſus Chriſt our Lord. *Amen.*

¶ *In the Ember Weeks*, &c.

ALmighty God, our heavenly Father, who haſt purchaſed to thyſelf an univerſal Church by the precious blood of thy dear Son; Mercifully look upon the ſame, and at this

merciful to them that truly repent; go forth, we humbly beſeech thee, with our hoſts; ſave and deliver us from the hands of our enemies; abate their pride, aſſwage their malice, and confound their devices; that we, being armed with thy defence, and ſecure under thy protection, may glorify thee, who art the only giver of all victory, through the merits of thy only Son Jeſus Chriſt our Lord. *Amen.*

¶ *In the time of any common Plague*, &c.

O Almighty God, who in thy juſt wrath haſt frequently viſited the tranſgreſſions of men with the ſcourge of plague and peſtilence, and in thy mercy, repenting thee of the evil, haſt commanded thy deſtroying angel to ſtay his hand; have compaſſion on us miſerable ſinners, now ſuffering thy heavy inflictions of ſickneſs and mortality: Regard, we beſeech thee, our earneſt repentance, our unfeigned humiliation; and remove from us this plague and grievous ſickneſs, for the ſake, and through the merits of thy dearly beloved Son Jeſus Chriſt our Lord. *Amen.*

¶ *In the Ember Weeks*, &c.

ALmighty God, our heavenly Father, who haſt purchaſed to thyſelf an univerſal Church with the precious blood of thy dear Son; mercifully look upon the ſame, and at this

this time ſo guide and govern the minds of thy ſervants the Biſhops and Paſtors of thy flock, that they may lay hands ſuddenly on no man, but faithfully and wiſely make choice of fit perſons to ſerve in the ſacred Miniſtry of thy Church. And to thoſe which ſhall be ordained to any holy function, give thy grace and heavenly benediction; that both by their life and doctrine they may ſet forth thy glory, and ſet forward the ſalvation of all men, through Jeſus Chriſt our Lord. *Amen.*

¶ *Or this:*

ALmighty God, the giver of all good gifts, who of thy divine providence haſt appointed divers Orders in thy Church; give thy grace, we humbly beſeech thee, to all thoſe who are to be called to any office and adminiſtration in the ſame; and ſo repleniſh them with the truth of thy doctrine, and endue them with innocency of life, that they may faithfully ſerve before thee, to the glory of thy great Name, and the benefit of thy holy Church, through Jeſus Chriſt our Lord. *Amen.*

¶ *A Prayer for the High Court of Parliament, to be read during their Seſſion.*

MOST gracious God, we humbly beſeech thee, as for this kingdom in general, ſo eſpecially for the High Court of Parliament, under our moſt religious and gracious King, at this

time ſo direct and aſſiſt thy ſervants the Biſhops, whom thou haſt made the Overſeers of thy flock, that they may lay hands ſuddenly on no man; but faithfully and wiſely make choice of perſons duly qualified for the ſacred miniſtry. And to thoſe who ſhall be ordained to any holy function, give thy grace and ſpecial benediction, that both in their lives, and by their doctrine, they may promote thy glory, and forward the ſalvation of ſouls, through Jeſus Chriſt our Lord. *Amen.*

¶ *Or this:*

ALmighty God, who in thy good providence haſt appointed certain Orders of Miniſters in thy Church; give thy grace, we moſt humbly beſeech thee, to all thoſe who ſhall at this time be called to any office and adminiſtration in the ſame; and grant that both by the ſoundneſs of their doctrine, and the integrity of their lives, they may be effectually inſtrumental to thy glory and the ſalvation of ſouls, through Jeſus Chriſt our Lord. *Amen.*

¶ *A Prayer for the High Court of Parliament, to be read during their Seſſion.*

MOST gracious God, we beſeech thee to accept our humble ſupplications in behalf of this kingdom in general, and eſpecially of the High Court of Parliament, under our moſt gracious Sovereign Lord, the King, at this time aſſembled: Be pleaſed, O God to

this time aſſembled: That thou wouldeſt be pleaſed to direct and proſper all their conſultations to the advancement of thy glory, the good of thy Church, the ſafety, honour, and welfare of our Sovereign and his kingdoms; that all things may be ſo ordered and ſettled by their endeavours, upon the beſt and ſureſt foundations, that peace and happineſs, truth and juſtice, religion and piety may be eſtabliſhed among us for all generations. Theſe and all other neceſſaries for them, for us, and thy whole Church, we humbly beg in the name and mediation of Jeſus Chriſt our moſt bleſſed Lord and Saviour. *Amen.*

¶ *A Collect, or Prayer for all Conditions of Men,* &c.

O God, the Creator and Preſerver of all mankind, we humbly beſeech thee for all ſorts and conditions of men, that thou wouldeſt be pleaſed to make thy ways known unto them, thy ſaving health unto all nations. More eſpecially we pray for the good eſtate of the Catholick Church; that it may be ſo guided and governed by thy good Spirit, that all who profeſs and call themſelves Chriſtians, may be led into the way of truth, and hold the faith in unity of ſpirit, in the bond of peace, and in righteouſneſs of life. Finally we commend to thy fatherly goodneſs, all thoſe who are any ways afflicted or diſtreſſed, in mind, body, or eſtate;

direct and prosper all their consultations to the advancement of thy glory; the benefit of thy Church; the safety, honour, and welfare of his Majesty and his kingdoms; that all things being settled and adjusted, by their wise and prudent counsels, upon the best and surest foundations, peace and happiness, truth, and justice, religion and piety, may be established among us, to all future generations. These and all other publick blessings, and necessaries for them, for us, and thy whole Church, we humbly beg in the name, and through the mediation of Jesus Christ our only Lord and Saviour. *Amen.*

¶ *A Collect, or Prayer for all Conditions of Men, &c.*

O God, the Creator, Governor, and Preserver of all the world, we pour our most earnest supplications before thee, in behalf of the whole race of mankind; be mercifully pleased to make thy ways known upon earth, and to illuminate all nations with the glorious light of thy Gospel. Particularly, we pray for the good estate of the Catholic Church; We humbly beseech thee to guide, influence, and direct it by thy holy Spirit, that all who name the name of Christ, may be obedient to the truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. We commend, O God, to thy fatherly goodness, all those who are in any manner afflicted

eſtate; [* *eſpecially thoſe for whom our prayers are deſired:*] that it may pleaſe thee to comfort and relieve them according to their ſeveral neceſſities, giving them patience under their ſufferings, and a happy iſſue out of all their afflictions. And this we beg for Jeſus Chriſt his ſake. *Amen.*

* This to be ſaid when any deſire the Prayers of the *Congregation.*

¶ *A Prayer that may be ſaid,* &c.

O GOD, whoſe nature and property, *&c.*

THANKSGIVINGS.

¶ *A general Thankſgiving.*

ALmighty God, Father of all mercies, we thine unworthy ſervants do give thee moſt humble and hearty thanks for all thy goodneſs and loving-kindneſs to us and to all men: [* *particularly to thoſe who deſire now to offer up their praiſes and thankſgivings for thy late mercies vouchſafed unto them.*] We bleſs thee for our creation, preſervation, and all the bleſſings of this life; but above all for thine ineſtimable love in the redemption of the world by our Lord Jeſus Chriſt; for the means of grace, and for the hope

* This to be ſaid when any that have been prayed for deſire to return praiſe.

or diſtreſſed in mind, body, or eſtate; [* *eſpecially thoſe for whom our prayers are deſired:*] Comfort, O Lord, and relieve them according to their ſeveral neceſſities; give them patience under their ſufferings, and in thy own good time deliver them out of all their troubles. All this we beg for the ſake of thy dear Son, Jeſus Chriſt our Lord and Saviour. *Amen.*

* This to be ſaid when any deſire the Prayers of the *Congregation.*

¶ *A Prayer that may be ſaid,* &c.

O GOD, whoſe nature and property, &c.

THANKSGIVINGS.

¶ *A general Thankſgiving.*

ALmighty God, Father of all mercies, we thine unworthy ſervants offer unto thee our moſt humble ſacrifice of praiſe and thankſgiving for all thy goodneſs and loving-kindneſs to us and to all men: [* *particularly to thoſe who deſire now to offer up their tribute of praiſe and honour to thee for thy late mercies vouchſafed unto them.*] We praiſe and magnify thee for our creation, preſervation, and all the bleſſings of this life; but eſpecially for thine ineſtimable love in the redemption of the world by our Lord Jeſus Chriſt; for the

* This to be ſaid when any that have been prayed for deſire to return praiſe.

hope of glory. And we beſeech thee give us that due ſenſe of all thy mercies, that our hearts may be unfeignedly thankful; and that we may ſhew forth thy praiſe, not only with our lips but in our lives, by giving up ourſelves to thy ſervice, and by walking before thee in holineſs and righteouſneſs all our days, through Jeſus Chriſt our Lord; to whom with thee and the Holy Ghoſt be all honour and glory, world without end. *Amen.*

¶ *For Rain.*

O God, our heavenly Father, who by thy gracious providence doſt cauſe the former and the latter rain to deſcend upon the earth, that it may bring forth fruit for the uſe of man; We give thee humble thanks that it hath pleaſed thee in our great neceſſity to ſend us at the laſt a joyful rain upon thine inheritance, and to refreſh it when it was dry, to the great comfort of us thy unworthy ſervants, and to the glory of thy holy Name, through thy mercies in Jeſus Chriſt our Lord. *Amen.*

¶ *For Fair Weather.*

O Lord God, who haſt juſtly humbled us by thy late plague of immoderate rain and waters, and in thy mercy haſt relieved and comforted our ſouls by this ſeaſonable and bleſſed

means of grace, and for the hope of glory. And we beſeech thee, give us ſuch a due ſenſe of all thy mercies, that our hearts may be unfeignedly thankful; and that we may ſhew forth thy praiſe not only with our lips, but in our lives, by dedicating ourſelves to thy ſervice, and by walking before thee in holineſs and righteouſneſs all our days, through Jeſus Chriſt our Lord; to whom with thee and the Holy Ghoſt be all Honour and Glory, world without end. *Amen.*

¶ *For Rain.*

O God, our heavenly Father, who in thy gracious providence openeſt the windows of heaven, and poureſt out a bleſſing upon the earth, making it fruitful for the uſe of man; we give thee humble thanks for thy goodneſs towards us, in ſending in this * our neceſſity, a joyful rain upon thine inheritance, and refreſhing it when it was dry, to our comfort, and to thy glory, through thy mercies in Jeſus Chriſt our Lord. *Amen.*

¶ *For Fair Weather.*

O Lord God, who haſt juſtly humbled us by thy late † viſitation of rain and waters, and in thy mercy haſt relieved and comforted

* Or — *our great neceſſity.* —— Or — *at this time.* —— as the occaſion may require.

† Or — *thy late plague.* —— Or — *viſitation of immoderate rains,* &c. —— as the occaſion may require.

us

bleſſed change of weather; We praiſe and glorify thy holy Name for this thy mercy, and will always declare thy loving kindneſs from generation to generation, through Jeſus Chriſt our Lord. *Amen.*

¶ *For Plenty.*

O Moſt merciful Father, who of thy gracious goodneſs haſt heard the devout Prayers of thy Church, and turned our dearth and ſcarcity into cheapneſs and plenty; We give thee humble thanks for this thy ſpecial bounty, beſeeching thee to continue thy loving kindneſs unto us, that our land may yield us her fruits of increaſe, to thy glory and our comfort, through Jeſus Chriſt our Lord. *Amen.*

¶ *For Peace and Deliverance from our Enemies.*

O Almighty God, who art a ſtrong tower of defence unto thy ſervants againſt the face of their enemies; We yield thee praiſe and thankſgiving for our deliverance from thoſe great and apparent dangers wherewith we were compaſſed. We acknowledge it thy goodneſs that we were not delivered over as a prey unto them; beſeeching thee ſtill to continue ſuch thy mercies towards us, that all the world may know that thou art our Saviour and mighty Deliverer, through Jeſus Chriſt our Lord. *Amen.*

¶ *For*

us by this ſeaſonable change of weather; We praiſe and glorify thy Name for this mercy, and will always declare thy loving kindneſs from generation to generation, through Jeſus Chriſt our Lord. *Amen.*

¶ *For Plenty.*

O Moſt merciful Father, who in thy great goodneſs haſtheard the devout prayers of thy Church, and turned our ſcarcity and dearth into cheapneſs and plenty; We give thee humble thanks for this thy bounty, beſeeching thee to continue thy loving kindneſs unto us, that our land may yield us her fruits of increaſe, to thy glory and our comfort, through Jeſus Chriſt our Lord. *Amen.*

¶ *For Peace and Deliverance from our Enemies.*

O Almighty God, who art a ſtrong tower of defence unto thy ſervants againſt their enemies, we yield thee praiſe and thankſgiving for our deliverance from thoſe manifold and great dangers, with which we have been encompaſſed. It was not our own ſword that ſaved us, neither our own arm that helped us; but thy right hand, and thine arm, and the light of thy countenance, becauſe thou hadſt a favour unto us. We beſeech thee, O Lord, to make wars to ceaſe in all the world, and to continue to thy people the bleſſings of peace, that, being ſafe under thy providential protection,

¶ *For reſtoring Publick Peace at home.*

O Eternal God, our heavenly Father, who alone makeſt men to be of one mind in an houſe, and ſtilleſt the outrage of a violent and unruly people; We bleſs thy holy Name that it hath pleaſed thee to appeaſe the ſeditious tumults which have been lately raiſed up amongſt us; moſt humbly beſeeching thee to grant to all of us grace, that we may henceforth obediently walk in thy holy commandments; and leading a quiet and peaceable life, in all godlineſs and honeſty, may continually offer unto thee our ſacrifice of praiſe and thankſgiving for theſe thy mercies towards us, through Jeſus Chriſt our Lord. *Amen.*

¶ *For Deliverance from the Plague, or other common Sickneſs.*

O Lord God, who haſt wounded us for our ſins, and conſumed us for our tranſgreſſions by thy late heavy and dreadful Viſitation; and now in the midſt of judgment remembering mercy, haſt redeemed our ſouls from the jaws of death: We offer unto thy fatherly goodneſs ourſelves, our ſouls and bodies, which thou haſt delivered, to be a living ſacrifice unto thee; always praiſing and magnifying thy mercies in the midſt of thy Church, through Jeſus Chriſt our Lord. *Amen.*

¶ *Or*

tion, we may ſhew forth thy praiſe from generation to generation, through Jeſus Chriſt our Lord. *Amen.*

¶ *For reſtoring Publick Peace at home.*

O Eternal God, our heavenly Father, who alone makeſt men to be of one mind in an houſe, and ſtilleſt the tumults of the people; we return thee our moſt hearty thanks for thy goodneſs in appeaſing the ſeditious riots and outrages that have been lately ſtirred up amongſt us. O gracious God, make peace in all our borders, and give us grace hereafter to lead quiet and peaceable lives in all godlineſs and honeſty, through Jeſus Chriſt our Lord. *Amen.*

¶ *For Deliverance from the Plague, or other common Sickneſs.*

O Moſt holy, moſt mighty, and moſt merciful God, who haſt juſtly viſited our manifold ſins and tranſgreſſions with the heavy ſcourge of a contagious ſickneſs, and in thine abundant goodneſs haſt removed the ſame, and reſtored the voice of joy and health in our dwellings; unto thee will we pay our vows, unto thee, will we give thanks. O gracious God, who haſt delivered our ſouls from death, give us ſuch a due ſenſe of thy great mercies,

¶ *Or this:*

WE humbly acknowledge before thee, O moſt merciful Father, that all the puniſhments which are threatened in thy law, might juſtly have fallen upon us by reaſon of our manifold tranſgreſſions and hardneſs of heart: Yet ſeeing it hath pleaſed thee of thy tender mercy, upon our weak and unworthy humiliation, to aſſwage the contagious ſickneſs wherewith we lately have been ſore afflicted, and to reſtore the voice of joy and health into our dwellings; We offer unto thy divine Majeſty the ſacrifice of praiſe and thankſgiving, lauding and magnifying thy glorious Name for ſuch thy preſervation and providence over us, through Jeſus Chriſt our Lord. *Amen.*

cies, that we may walk before thee in truth, and with perfect hearts, in the light of the living, through Jesus Christ our Lord. *Amen.*

¶ *Or this:*

WE humbly acknowledge before thee, O most merciful Father, *&c.*

The

The COLLECTS, EPISTLES, &c.

¶ *Note, That the Collect*, &c.

The first Sunday in Advent.

The Collect.

ALmighty God, give us grace that we may caſt away the works of darkneſs, and put upon us the armour of light, now in the time of this mortal life, in which thy Son Jeſus Chriſt came to viſit us in great humility; that in the laſt day, when he ſhall come again in his glorious Majeſty, to judge both the quick and the dead, we may riſe to the life immortal, through him who liveth and reigneth with thee and the Holy Ghoſt, now and ever. *Amen.*

¶ *This Collect is to be repeated*, &c.

The ſecond Sunday in Advent.

BLeſſed Lord, who haſt cauſed all holy Scriptures to be written for our learning; Grant that we may in ſuch wiſe hear them, read, mark, learn, and inwardly digeſt them, that by patience and comfort of thy holy Word, we may embrace, and ever hold faſt the bleſſed hope of everlaſting life, which thou haſt given us in our Saviour Jeſus Chriſt. *Amen.*

The COLLECTS, EPISTLES, &c.

N. B. *No alteration being propoſed in the ſeveral portions of ſcripture, appointed to be read for the Epiſtles and Goſpels; it is not judged neceſſary to inſert them.*

¶ *Note, That the Collect,* &c.

The firſt Sunday in Advent.

The Collect.

ALmighty God, who didſt ſend thine only Son Jeſus Chriſt into the world to viſit and redeem thy people; give us grace to caſt away the works of darkneſs, and put upon us the armour of light, that in the laſt day, when he ſhall come again in his glorious Majeſty to judge both the living and the dead, we may riſe to the life immortal through him, who liveth and reigneth with thee and the Holy Ghoſt, one God, world without end. *Amen.*

¶ *This Collect is to be repeated,* &c.

The ſecond Sunday in Advent.

OGracious God, whoſe beloved Son came into the world to conſtitute an univerſal Church, grant that all thoſe who believe in his holy name, may hold faſt the profeſſion of their faith without wavering, and with one mind and one mouth glorify thee, through the ſame thy Son, Jeſus Chriſt our Lord. *Amen.*

The third Sunday in Advent.

O Lord Jeſu Chriſt, who at thy firſt coming didſt ſend thy meſſenger to prepare thy way before thee; Grant that the miniſters and ſtewards of thy myſteries, may likewiſe ſo prepare and make ready thy way, by turning the hearts of the diſobedient to the wiſdom of the juſt, that at thy ſecond coming to judge the world, we may be found an acceptable people in thy ſight, who liveſt and reigneſt with the Father and the Holy Spirit, ever one God, world without end. *Amen.*

The fourth Sunday in Advent.

O Lord, raiſe up, we pray thee, thy power, and come among us, and with great might ſuccour us; that whereas, through our ſins and wickedneſs, we are ſore let and hindered in running the race that is ſet before us, thy bountiful grace and mercy may ſpeedily help and deliver us, through the ſatisfaction of thy Son our Lord; to whom, with thee and the Holy Ghoſt, be honour and glory, world without end. *Amen.*

¶ *The Nativity of our Lord,* &c.

Almighty God, who haſt given us thy only-begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made thy children by adoption and grace, may

The third Sunday in Advent.

O Lord Jeſus Chriſt, who at thy firſt coming in the fleſh, didſt ſend thy meſſenger to prepare thy way before thee; grant that the miniſters and ſtewards of thy myſteries may ſo prepare and make ready thy people for thy ſecond coming in judgment, that hereafter we may be acceptable in thy ſight, who liveſt and reigneſt with the Father, and the Holy Spirit, one God, now and for ever. *Amen.*

The fourth Sunday in Advent.

O Almighty God, whoſe kindneſs and love towards Man appeared in the miſſion of thy Son Jeſus Chriſt, give us grace evermore to rejoice in that gracious diſpenſation, and to caſt all our care upon thee, who haſt in ſo wonderful a manner cared for us, through the ſame Jeſus Chriſt, our only Lord and Saviour. *Amen.*

¶ *The Nativity of our Lord,* &c.

ALmighty God, who, in thy infinite love to mankind, didſt ſend thine only begotten Son our Lord Jeſus Chriſt into the world to take our nature upon him, and as at this time to be born of a pure Virgin; grant that we being regenerate by the operation of thy holy Spirit, and becoming thy children by adoption,

may daily be renewed by thy holy Spirit, through the ſame our Lord Jeſus Chriſt, who liveth and reigneth with thee, and the ſame Spirit, ever one God, world without end. *Amen.*

Saint Stephen's Day.

GRANT, O Lord, that in all our ſufferings here upon earth, for the teſtimony of thy truth, we may ſtedfaſtly look up to heaven, and by faith behold the glory that ſhall be revealed; and being filled with the Holy Ghoſt, may learn to love and bleſs our perſecutors by the example of thy firſt Martyr Saint Stephen, who prayed for his murderers to thee, O bleſſed Jeſus, who ſtandeſt at the right hand of God, to ſuccour all thoſe that ſuffer for thee, our only Mediator and Advocate. *Amen.*

¶ *Then ſhall follow*, &c.

Saint John the Evangeliſt's Day.

MErciful Lord, we beſeech thee to caſt thy bright beams of light upon thy Church, that it being enlightened by the doctrine of thy bleſſed Apoſtle and Evangeliſt Saint John, may ſo walk in the light of thy truth, that it may at length attain to the light of everlaſting life, through Jeſus Chriſt our Lord. *Amen.*

may finally inherit thy heavenly kingdom, thro' the ſame our Lord Jeſus Chriſt, who liveth and reigneth with thee and the ſame Spirit, ever one God, world without end. *Amen.*

Saint Stephen's Day.

GRANT, O Lord, that, if it ſhall pleaſe thee in thine infinite wiſdom to call us to ſuffer for the ſake of thy truth, we may ſtedfaſtly look up to heaven, and by faith behold the glory that ſhall be revealed. Give us grace after the example of thy firſt Martyr Saint Stephen, to pray for our perſecutors unto thee, O bleſſed Jeſus, who ſtandeſt at the right hand of God to ſuccour all thy faithful Servants, our only Saviour, Mediator, and Advocate. *Amen.*

¶ *Then ſhall follow,* &c.

Saint John the Evangeliſt's day.

O Moſt merciful God, who haſt abundantly inſtructed and enlightened thy Church by the doctrine of thy holy Apoſtle and Evangeliſt Saint John, enable us, we beſeech thee, by thy grace, to walk as children of light, and to lead our lives according to the knowledge vouchſafed unto us by thy Son Jeſus Chriſt our Lord. *Amen.*

The Innocents Day.

O Almighty God, who out of the mouths of babes and ſucklings haſt ordained ſtrength, and madeſt infants to glorify thee by their deaths; Mortify and kill all vices in us, and ſo ſtrengthen us by thy grace, that by the innocency of our lives, and conſtancy of our faith even unto death, we may glorify thy holy Name, through Jeſus Chriſt our Lord. *Amen.*

The Sunday after Chriſtmas-day.

ALMIGHTY God, *&c.*

The Circumciſion of Chriſt.

ALmighty God, who madeſt thy bleſſed Son to be circumciſed, and obedient to the law for man; Grant us the true circumciſion of the Spirit, that our hearts and all our members being mortified from all worldly and carnal luſts, we may in all things obey thy bleſſed will, through the ſame thy Son Jeſus Chriſt our Lord. *Amen.*

¶ *The ſame Collect,* &c.

The Epiphany, &c.

O God, who by the leading of a ſtar didſt manifeſt thy only-begotten Son to the Gentiles; Mercifully grant, that we, which know thee now by faith, may after this life have the fruition of thy glorious Godhead, through Jeſus Chriſt our Lord. *Amen.*

The

The Innocents Day.

O Almighty God, who out of the mouths of babes and ſucklings haſt ordained ſtrength, and didſt make infants the inſtruments of thy glory by their deaths; mortify and kill all vices in us, and ſo ſtrengthen us by thy grace, that by the innocency of our lives, and conſtancy of our faith even unto the end, we may glorify thy holy Name, through Jeſus Chriſt our Lord. *Amen.*

The Sunday after Chriſtmas-day.

ALMIGHTY God, who in thine, *&c.*

The Circumciſion of Chriſt.

ALmighty God, whoſe only-begotten Son was circumciſed, and obedient to the law for our ſakes; grant us the true circumciſion of the Spirit, that our hearts and all our members being duly mortified, we may ſerve thee in righteouſneſs and true holineſs, through the ſame thy Son Jeſus Chriſt our Lord. *Amen.*

¶ *The ſame Collect*, &c.

The Epiphany, &c.

O God, who by a ſtar didſt conduct the wiſe men into the preſence of thy bleſſed Son, manifeſting him thereby to the Gentiles; mercifully grant, that we who know him now by faith, may hereafter ſee him as he is in his glorious kingdom. Hear us, O God, for the

The firſt Sunday after the Epiphany.

O Lord, we beſeech thee mercifully to receive the prayers of thy people which call upon thee, and grant that they may both perceive, and know what things they ought to do, and alſo may have grace and power faithfully to fulfil the ſame, through Jeſus Chriſt our Lord. *Amen.*

The ſecond Sunday after the Epiphany.

ALmighty and everlaſting God, who doſt govern all things in heaven and earth: Mercifully hear the ſupplications of thy people, and grant us thy peace all the days of our life, through Jeſus Chriſt our Lord. *Amen.*

The third Sunday after the Epiphany.

ALmighty and everlaſting God, mercifully look upon our infirmities, and in all our dangers and neceſſities ſtretch forth thy right hand to help and defend us, through Jeſus Chriſt our Lord. *Amen.*

The fourth Sunday after the Epiphany.

O God, who knoweſt us to be ſet in the midſt of ſo many and great dangers, that by reaſon of the frailty of our nature we cannot always ſtand upright; Grant to us ſuch ſtrength and protection, as may ſupport us in all dangers, and carry us through all temptations, through Jeſus Chriſt our Lord. *Amen.*

The

ſake of the ſame Jeſus Chriſt, our only Lord and Saviour. *Amen.*

The firſt Sunday after the Epiphany.

O Lord, enable us by thy grace ſo to conform our lives to the righteous laws of thy goſpel, that we may never be ſeduced by the vain or wicked cuſtoms of this world, through Jeſus Chriſt our Lord. *Amen.*

The ſecond Sunday after the Epiphany.

O God, from whom every good and perfect gift cometh, give us grace to improve the abilities and talents thou haſt bleſſed us with, to thine honour and the benefit of mankind, thro' Jeſus Chriſt our Lord. *Amen.*

The third Sunday after the Epiphany.

O Moſt holy and juſt God, who beholdeſt ungodlineſs and wrong, grant that, whatſoever injuries or provocations we may meet with in this world, we may meekly give place unto wrath, and humbly commit our cauſe unto thee, who judgeſt righteouſly, through Jeſus Chriſt our Lord. *Amen.*

The fourth Sunday after the Epiphany.

O Almighty and merciful God, give us grace in all our dangers and diſtreſſes to look up with the eye of faith unto thee for ſuccour, whoſe good providence ruleth over all things, through Jeſus Chriſt our Lord. *Amen.*

The

The fifth Sunday after the Epiphany.

O Lord, we beſeech thee to keep thy Church and houſhold continually in thy true religion, that they, who do lean only upon the hope of thy heavenly grace, may evermore be defended by thy mighty power, through Jeſus Chriſt our Lord. *Amen.*

The ſixth Sunday after the Epiphany.

O God, whoſe bleſſed Son was manifeſted, that he might deſtroy the works of the devil, and make us the ſons of God, and heirs of eternal life; Grant us, we beſeech thee, that having this hope, we may purify ourſelves, even as he is pure; that when he ſhall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom; where with thee, O Father, and thee, O Holy Ghoſt, he liveth and reigneth ever one God, world without end. *Amen.*

The Sunday called Septuageſima, &c.

O Lord, we beſeech thee favourably to hear the prayers of thy people, that we who are juſtly puniſhed for our offences, may be mercifully delivered by thy goodneſs, for the glory of thy Name, through Jeſus Chriſt our Saviour, who liveth and reigneth with thee and the Holy Ghoſt, ever one God, world without end. *Amen.*

The

The fifth Sunday after the Epiphany.

O God, enrich our ſouls with all chriſtian graces and virtues, eſpecially with that of charity, which is the bond of perfectneſs; that true benevolence and univerſal harmony may ever flouriſh and abound among us, through Jeſus Chriſt our Lord. *Amen.*

The ſixth Sunday after the Epiphany.

O God, whoſe bleſſed Son was manifeſted that he might deſtroy the works of the devil, and make us the ſons of God, and heirs of eternal life; grant, we beſeech thee, that, having this hope, we may purify ourſelves even as he is pure; that when he ſhall appear again with power and great glory, we may be like him, and become joint heirs with him of his heavenly kingdom, where with thee, O Father, and thee, O Holy Ghoſt, he liveth and reigneth, ever one God, world without end. *Amen.*

The Sunday called Septuageſima.

O God, grant that by thy grace we may ſo habitually exerciſe ourſelves in all virtue and godlineſs, that we may be able to run the ſpiritual race which thou haſt ſet before us, and finally obtain the prize of thy high calling in Chriſt Jeſus, thy Son, our moſt bleſſed Lord and Saviour. *Amen.*

The

The Sunday called Sexageſima.

O Lord God, who ſeeſt that we put not our truſt in any thing that we do; Mercifully grant that by thy power we may be defended againſt all adverſity, through Jeſus Chriſt our Lord, *Amen.*

The Sunday called Quinquageſima, &c.

O LORD, who haſt taught us, that all our doings, *&c.*

The firſt Day of Lent, &c.

ALmighty and everlaſting God, who hateſt nothing that thou haſt made, and doſt forgive the ſins of all them that are penitent; Create and make in us new and contrite hearts, that we worthily lamenting our ſins, and acknowledging our wretchedneſs, may obtain of thee, the God of all mercy, perfect remiſſion and forgiveneſs, through Jeſus Chriſt Lord. *Amen.*

¶ *This Collect*, &c.

The firſt Sunday in Lent.

O LORD, who for our ſakes didſt faſt forty days, *&c.*

The

The Sunday called Sexageſima.

O Lord, grant that we, receiving the ſpiritual ſeed of thy holy word in honeſt and good hearts, may have our fruit unto holineſs, and the end everlaſting life, through Jeſus Chriſt our Lord. *Amen.*

The Sunday called Quinquageſima, &c.

O LORD, who haſt taught us, that all our doings, *&c.*

The firſt Day of Lent, &c.

ALmighty and everlaſting God, who deſpiſeſt not the work of thy hands, but forgiveſt the ſins of all thoſe who are penitent, create in us clean hearts, and renew a right ſpirit within us, that we, duly lamenting our ſins, and humbly acknowledging our wretchedneſs, may obtain of thee, the God of all mercy, perfect remiſſion of our iniquities, through the merits, and for the ſake of thy dear Son, Jeſus Chriſt our Lord. *Amen.*

¶ *This Collect*, &c.

The firſt Sunday in Lent.

O LORD, who for our ſakes didſt faſt forty days, *&c.*

The

The ſecond Sunday in Lent.

ALmighty God, who ſeeſt that we have no power of ourſelves to help ourſelves; Keep us both outwardly in our bodies, and inwardly in our ſouls, that we may be defended from all adverſities which may happen to the body, and from all evil thoughts which may aſſault and hurt the ſoul, through Jeſus Chriſt our Lord. *Amen.*

The third Sunday in Lent.

WE beſeech thee, Almighty God, look upon the hearty deſires of thy humble ſervants, and ſtretch forth the right hand of thy Majeſty, to be our defence againſt all our enemies, through Jeſus Chriſt our Lord. *Amen.*

The fourth Sunday in Lent.

GRANT, we beſeech thee, Almighty God, that we, who for our evil deeds, do worthily deſerve to be puniſhed, by the comfort of thy grace, may mercifully be relieved, through our Lord and Saviour Jeſus Chriſt. *Amen.*

The

The ſecond Sunday in Lent.

O God, enable us by thy grace to abſtain from all fleſhly luſts which war againſt the ſoul; that we walking worthy of the holy vocation wherewith we are called, may hereafter be admitted into the manſions of the bleſſed, through the merits of thy beloved Son, Jeſus Chriſt our Lord. *Amen.*

The third Sunday in Lent.

O Merciful God, give us grace to keep ourſelves unſpotted from the fleſh and the world; that, having no fellowſhip with the unfruitful works of darkneſs, but walking as children of light, we may be partakers of the inheritance of the ſaints in light eternal, through the merits of him who offered himſelf to thee without ſpot for us, even thy dear ſon Jeſus Chriſt our Lord. *Amen.*

The fourth Sunday in Lent.

O God, grant, we beſeech thee, that we, who, as Iſaac was, are the children of promiſe, may make ſuch a wiſe and pious uſe of the privileges of the Goſpel, that hereafter we may be entitled to the rewards of the ſame, through Jeſus Chriſt our Lord. *Amen.*

The fifth Sunday in Lent.

WE beſeech thee, Almighty God, mercifully to look upon thy people; that by thy great goodneſs they may be governed and preſerved evermore, both in body and ſoul, through Jeſus Chriſt our Lord. *Amen.*

The Sunday next before Eaſter.

ALmighty and everlaſting God, who of thy tender love towards mankind, haſt ſent thy Son our Saviour Jeſus Chriſt, to take upon him our fleſh, and to ſuffer death upon the croſs, that all mankind ſhould follow the example of his great humility; Mercifully grant, that we may both follow the example of his patience, and alſo be made partakers of his reſurrection, through the ſame Jeſus Chriſt our Lord. *Amen.*

Good Friday.

ALMIGHTY God, we beſeech thee, *&c.*

ALMIGHTY and everlaſting God, *&c.*

O merciful God, *&c.*

Eaſter

The fifth Sunday in Lent.

GRANT, O God, that through faith in thy Son Jeſus Chriſt, and obedience to his commandments, we may obtain the eternal redemption which he hath purchaſed for us with his own blood, who now liveth and reigneth with thee and the Holy Ghoſt, one God, world without end. *Amen.*

The Sunday next before Eaſter.

ALmighty God, who, in thy tender love to mankind, didſt ſend thy Son, our Saviour Jeſus Chriſt, to take upon him our fleſh, and to ſuffer many grievous indignities, afflictions, and pains, and even a miſerable death upon the croſs, for the accompliſhment of the great work of our redemption; give us grace, we humbly beſeech thee, gratefully to acknowledge thine infinite wiſdom and goodneſs herein, and to hold faſt the profeſſion of our holy faith, that we may finally attain the ſalvation purchaſed for us by the merits and death of the ſame thy Son, Jeſus Chriſt our Lord. *Amen.*

Good Friday.

ALMIGHTY God, we beſeech thee, *&c.*

ALMIGHTY and everlaſting God, *&c.*

O merciful God, *&c.*

Eaſter Even.

GRANT, O Lord, that as we are baptized into the death of thy bleſſed Son our Saviour Jeſus Chriſt; ſo by continual mortifying our corrupt affections, we may be buried with him, and that through the grave and gate of death, we may paſs to our joyful reſurrection, for his merits, who died, and was buried, and roſe again for us, thy Son Jeſus Chriſt our Lord. *Amen.*

EASTER DAY.

¶ *At Morning Prayer*, &c.

CHRIST our Paſſover is, *&c.*

ALmighty God, who through thine only-begotten Son Jeſus Chriſt haſt overcome death, and opened unto us the gate of everlaſting life; we humbly beſeech thee, that as by thy ſpecial grace preventing us, thou doſt put into our minds good deſires; ſo by thy continual help we may bring the ſame to good effect, through Jeſus Chriſt our Lord; who liveth and reigneth with thee and the Holy Ghoſt, ever one God, world without end. *Amen.*

Monday in Eaſter-week.

Almighty God, who through thine only, *&c.*

Tueſday

Eaſter Even.

GRANT, O Lord, that as we have been baptized into the death of thy bleſſed Son our Saviour Jeſus Chriſt, ſo, by continually mortifying our corrupt affections, we may be buried with him, and finally paſs through the grave and gate of death to our joyful reſurrection. Hear us, O God, for the ſake of the ſame Jeſus Chriſt, our only mediator and redeemer. *Amen.*

EASTER DAY.

¶ *At Morning Prayer*, &c.

CHRIST our paſſover is, *&c.*

ALmighty God, who, by the reſurrection of thy only-begotten Son Jeſus Chriſt, haſt overcome death, and opened unto us the gate of everlaſting life; give us grace, we humbly beſeech thee, in due conſideration of that his glorious victory, to mortify our members which are upon the earth, and to ſet our affections on things above, where he ſitteth at thy right hand for evermore, and liveth and reigneth with thee, and the Holy Ghoſt, one God world without end. *Amen.*

Monday in Eaſter-week.

Almighty God, who by the reſurrection, *&c.*

Tueſday in Eaſter-week.

Almighty God, who through thy only, *&c.*

The firſt Sunday after Eaſter.

ALmighty Father, who haſt given thine only Son to die for our ſins, and to riſe again for our juſtification; Grant us ſo to put away the leaven of malice and wickedneſs, that we may alway ſerve thee in pureneſs of living and truth, through the merits of the ſame thy Son Jeſus Chriſt our Lord. *Amen.*

The ſecond Sunday after Eaſter.

ALmighty God, who haſt given thy only Son to be unto us both a ſacrifice for ſin, and alſo an enſample of godly life; Give us grace, that we may always moſt thankfully receive that his ineſtimable benefit, and alſo daily endeavour ourſelves to follow the bleſſed ſteps of his moſt holy life, through the ſame Jeſus Chriſt our Lord. *Amen.*

Tueſday in Eaſter-week.

Almighty God, who by the reſurrection, *&c.*

The firſt Sunday after Eaſter.

O Almighty God, whoſe Son Jeſus Chriſt was made fleſh, that he might die for our ſins, and riſe again for our juſtification; Increaſe and ſtrengthen our faith in this great myſtery of godlineſs; that we, believing in his holy name, may be enabled to overcome the world, and obtain that eternal life which thou haſt mercifully given us in him. Grant this, O Lord, for the ſake, and through the merits of the ſame Jeſus Chriſt, our only Lord and Saviour. *Amen.*

The ſecond Sunday after Eaſter.

O Merciful God, whoſe only-begotten Son Jeſus Chriſt was both a ſacrifice for ſin, and a moſt eminent example of meekneſs and charity; give us grace to adore his great goodneſs in that wonderful diſpenſation; and with our beſt endeavours upon all occaſions, in true patience and humility to follow his ſteps. Hear us, O Lord, for the ſake of the ſame Jeſus Chriſt, thy Son, our Saviour. *Amen.*

The third Sunday after Eaſter.

ALmighty God, who ſheweſt to them that be in error the light of thy truth, to the intent that they may return into the way of righteouſneſs; Grant unto all them that are admitted into the fellowſhip of Chriſt's religion, that they may eſchew thoſe things that are contrary to their profeſſion, and follow all ſuch things as are agreeable to the ſame, through our Lord Jeſus Chriſt. *Amen.*

The fourth Sunday after Eaſter.

OAlmighty God, who alone canſt order the unruly wills and affections of ſinful men; Grant unto thy people, that they may love the thing which thou commandeſt, and deſire that which thou doſt promiſe: that ſo among the ſundry and manifold changes of the world, our hearts may ſurely there be fixed, where true joys are to be found, through Jeſus Chriſt our Lord. *Amen.*

The fifth Sunday after Eaſter.

OLord, from whom all good things do come; Grant to us thy humble ſervants, that by thy holy inſpiration we may think thoſe things that be good, and by thy merciful guiding may perform the ſame, through our Lord Jeſus Chriſt. *Amen.*

The

The third Sunday after Eaſter.

O Gracious God, grant that neither the vain cares, nor the ſinful pleaſures of this world, may obſtruct us, who are ſtrangers and pilgrims upon earth, in our ſpiritual journey to that heavenly country which thou haſt prepared for us through Jeſus Chriſt our Lord. *Amen.*

The fourth Sunday after Eaſter.

O Moſt merciful Father, from whom cometh every good and perfect gift, ſupport and ſtrengthen us with thy bleſſed Spirit, that we, whom of thine own will thou haſt begotten with the word of truth, may ever pay thee our beſt filial duty, love, honour, and obedience, through Jeſus Chriſt our Lord. *Amen.*

The fifth Sunday after Eaſter.

O God, give us grace to be doers of thy word, and not hearers of it only; that our lives being agreeable to our holy profeſſion, and our converſation ſuch as becometh the goſpel of Chriſt, we may be bleſſed in our deeds, and finally receive the crown of life, which thou haſt promiſed to them that love thee, through the ſame Jeſus Chriſt, thy Son, our Lord. *Amen.*

The Aſcenſion-day.

GRANT, we beſeech thee, Almighty God, that like as we do believe thy only-begotton Son our Lord Jeſus Chriſt to have aſcended into the heavens; ſo we may alſo in heart and mind thither aſcend, and with him continually dwell, who liveth and reigneth with thee and the Holy Ghoſt, one God, world without end. *Amen.*

Sunday after Aſcenſion-day.

O God, the King of glory, who haſt exalted thine only Son Jeſus Chriſt with great triumph unto thy kindom in heaven; we beſeech thee, leave us not comfortleſs; but ſend to us thine Holy Ghoſt to comfort us, and exalt us unto the ſame place whither our Saviour Chriſt is gone before; who liveth and reigneth with thee and the Holy Ghoſt, one God, world without end. *Amen.*

WHITSUNDAY.

GOD, who as at this time, didſt teach the hearts of thy faithful people, by the ſending to them the light of thy Holy Spirit; Grant us by the ſame Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort, through the merits of Chriſt Jeſus our Saviour, who liveth and reigneth with thee, in the

The Aſcenſion-day.

GRANT, we beſeech thee, Almighty God, that, as we believe thy only-begotten Son our Lord Jeſus Chriſt to have aſcended into the heavens, ſo we may alſo with our hearts and affections thither aſcend, where he liveth and reigneth with thee and the Holy Ghoſt, one God, bleſſed for ever. *Amen.*

Sunday after Aſcenſion-day.

O Gracious God, whoſe bleſſed Son Jeſus Chriſt, after his Aſcenſion into heaven, did ſend unto his Apoſtles the ſpirit of truth, which proceedeth from thee, to direct and guide them into all truth; endow the miniſters of thy holy word with ſuch a meaſure of ſpiritual wiſdom and knowledge, as ſhall be ſufficient for the effectual confirmation of the goſpel, and the advancement of thy glory, through the ſame Jeſus Chriſt, to whom with thee, and the ſame Spirit, be praiſe and dominion for ever and ever. *Amen.*

WHITSUNDAY.

O God, who as at this time didſt ſend the Holy Ghoſt the Comforter, for the conſolation and inſtruction of thy faithful ſervants the Apoſtles; grant that, by the inſpiration of the ſame bleſſed Spirit, we may be filled with the knowledge

the unity of the ſame Spirit, one God, world without end. *Amen.*

Monday in Whitſun-week.

GOD, who as at this time, *&c.*

Tueſday in Whitſun-week.

GOD, who as at this time, *&c.*

TRINITY SUNDAY.

ALmighty and everlaſting God, who haſt given unto us thy ſervants grace, by the confeſſion of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majeſty to worſhip the Unity; We beſeech thee that thou wouldeſt keep us ſtedfaſt in this faith, and evermore defend us from all adverſities; who liveſt and reigneſt one God, world without end. *Amen.*

The firſt Sunday after Trinity.

O God, the ſtrength of all them that put their truſt in thee, mercifully accept our prayers; and becauſe through the weakneſs of our mortal nature we can do no good thing without thee, grant us the help of thy grace, that in keeping thy commandments, we may pleaſe

knowledge of thy will in all wiſdom, and ſpiritual underſtanding; and that, walking in thy fear, and in the comfort of the Holy Ghoſt in this world, we may be meet to be partakers of the inheritance of the Saints in the world to come, through the merits of Chriſt Jeſus our Saviour, who liveth and reigneth with thee and the ſame Spirit, one God, world without end. *Amen.*

Monday in Whitſun-week.

O GOD, who as at this time, *&c.*

Tueſday in Whitſun-week.

O GOD, who as at this time, *&c.*

TRINITY SUNDAY.

O Holy, bleſſed, and glorious Trinity, give grace, we moſt humbly beſeech thee, to hold the great myſtery of our faith in a pure conſcience; that we, ſubmitting our weak and finite underſtandings to thy written word, and our corrupt wills and affections to thy righteous laws, may evermore ſerve and pleaſe thee, who liveſt and reigneſt one God, but three Perſons, world without end. *Amen.*

The firſt Sunday after Trinity.

O God, who in thy tranſcendent mercy to loſt mankind, didſt ſend thy Son Jeſus Chriſt to be the propitiation for our ſins; give us grace, in due conſideration hereof, to love thee

pleaſe thee both in will and deed, through Jeſus Chriſt our Lord. *Amen.*

The ſecond Sunday after Trinity.

O Lord, who never faileſt to help and govern them whom thou doſt bring up in thy ſtedfaſt fear and love; keep us, we beſeech thee, under the protection of thy good providence, and make us to have a perpetual fear and love of thy holy Name, through Jeſus Chriſt our Lord. *Amen.*

The third Sunday after Trinity.

O Lord, we beſeech thee mercifully to hear us; and grant that we, to whom thou haſt given an hearty deſire to pray, may by thy mighty aid be defended and comforted in all dangers and adverſities, through Jeſus Chriſt our Lord. *Amen.*

The fourth Sunday after Trinity.

O God, the protector of all that truſt in thee, without whom nothing is ſtrong, nothing is holy; increaſe and multiply upon us thy mercy, that thou being our ruler and guide, we may ſo paſs through things temporal, that we finally loſe not the things eternal: Grant this, O heavenly Father, for Jeſus Chriſt's ſake our Lord. *Amen.*

thee above all things, and our brethren for thy ſake, through the ſame Jeſus Chriſt our Lord. *Amen.*

The ſecond Sunday after Trinity.

O God, who art the giver of all good things, enable us by thy ſpirit to make a pious uſe of that portion of this world's goods which thou haſt bleſt us with, to the relief of our neighbours, and thy glory. Grant this for the ſake of Jeſus Chriſt our only Lord and Saviour. *Amen.*

The third Sunday after Trinity.

O Almighty God, whoſe dearly beloved Son moſt mercifully took all occaſions of calling ſinners to repentance; give us grace to yield a chearful attention to the gracious invitations of thy goſpel, that by reforming our lives, and taking heed to our ways, according to thy word, we may promote our own happineſs, and the joy of heaven, through the ſame thy Son, Jeſus Chriſt our Lord. *Amen.*

The fourth Sunday after Trinity.

O Lord, correct and check in us all diſpoſitions to uncharitable cenſóriouſneſs; that judging ourſelves only, and not one another, we may finally eſcape condemnation at the judgment ſeat of Chriſt; to whom with thee and the Holy Ghoſt be all glory and dominion now and for ever. *Amen.*

The

The fifth Sunday after Trinity.

GRANT, O Lord, we beſeech thee, that the courſe of this world may be ſo peaceably ordered by thy governance, that thy Church may joyfully ſerve thee in all godly quietneſs, through Jeſus Chriſt our Lord. *Amen.*

The ſixth Sunday after Trinity.

O God, who haſt prepared for them that love thee, ſuch good things as paſs man's underſtanding: Pour into our hearts ſuch love toward thee, that we loving thee above all things, may obtain thy promiſes, which exceed all that we can deſire, through Jeſus Chriſt our Lord. *Amen.*

The ſeventh Sunday after Trinity.

LORD of all power and might, who art the author and giver of all good things; Graft in our hearts the love of thy Name; increaſe in us true religion, nouriſh us with all goodneſs, and of thy great mercy keep us in the ſame, through Jeſus Chriſt our Lord. *Amen.*

The eighth Sunday after Trinity.

O God, whoſe never-failing providence ordereth all things both in heaven and earth;

The fifth Sunday after Trinity.

O God, ſet a watch before our mouths, and keep the door of our lips; that refraining our tongues from evil, and our lips that they ſpeak no guile, we may hereafter inherit a bleſſing from him, who when he was reviled, reviled not again, even thy Son our Lord and Saviour Jeſus Chriſt. *Amen.*

The ſixth Sunday after Trinity.

O Merciful God, give us grace to crucify the fleſh, with the affections and luſts; that we, being dead to ſin, and living unto true chriſtian righteouſneſs, may finally be tranſlated into thoſe bleſſed manſions, where death ſhall have no more dominion over us, but we ſhall for ever be alive unto thee, through Jeſus Chriſt our Lord. *Amen.*

The ſeventh Sunday after Trinity.

O Bleſſed Lord God, enable us by the aſſiſtance of thy Spirit, to yield our members ſervants to righteouſneſs, unto holineſs; that being made free from ſin, the wages whereof is death, we may hereafter be partakers of eternal life, which is thy gift only, through Jeſus Chriſt our Lord. *Amen.*

The eighth Sunday after Trinity.

GRANT, O Lord, that by the faithful diſcharge of our chriſtian obligations through the

earth; we humbly beſeech thee to put away from us all hurtful things, and to give us thoſe things which are profitable for us, through Jeſus Chriſt our Lord. *Amen.*

The ninth Sunday after Trinity.

GRANT to us, Lord, we beſeech thee, the Spirit to think and do always ſuch things as be rightful, that we, who cannot do any thing that is good without thee, may by thee be enabled to live according to thy will, through Jeſus Chriſt our Lord. *Amen.*

The tenth Sunday after Trinity.

LET thy merciful ears, O Lord, be open to the prayers of thy humble ſervants; and that they may obtain their petitions, make them to aſk ſuch things as ſhall pleaſe thee, through Jeſus Chriſt our Lord. *Amen.*

the guidance of thy holy Spirit, we may become thy children; and, being made thy heirs, and joint-heirs with Chriſt, may with him be glorified; who with thee, and the ſame Spirit, liveth and reigneth one God, for ever and ever. *Amen.*

The ninth Sunday after Trinity.

O Almighty God, grant, that we, duly conſidering the many examples of the defection and rebellion of thy ancient and peculiar people, which are recorded for our admonition, may be poſſeſt with ſuch a thorough ſenſe of human weakneſs and infirmity, as may effectually diſpoſe us to confide intirely in the aſſiſtance of thy holy Spirit, without which we can do nothing, through Jeſus Chriſt our Lord *Amen.*

The tenth Sunday after Trinity.

O Gracious God, who giveſt unto all men liberally, and upbraideſt not, vouchſafe unto us, we moſt humbly beſeech thee, the bleſſed gifts of thy holy Spirit; give us the Spirit of wiſdom, and underſtanding; the ſpirit of counſel and might; the ſpirit of knowledge and the fear of thee; that, being ſtrengthened in the inner man, we may grow up unto the meaſure of the ſtature of the fulneſs of Chriſt; to whom with thee and the ſame ſpirit, three perſons and one God, be aſcribed all honour, dominion, and power, now and for evermore. *Amen.*

The eleventh Sunday after Trinity.

O God, who declareſt thy almighty power moſt chiefly in ſhewing mercy and pity; Mercifully grant unto us ſuch a meaſure of thy grace, that we running the way of thy commandments, may obtain thy gracious promiſes, and be made partakers of thy heavenly treaſure, through Jeſus Chriſt our Lord. *Amen.*

The twelfth Sunday after Trinity.

ALmighty and everlaſting God, who art always more ready to hear than we to pray, and art wont to give more than either we deſire or deſerve; Pour down upon us the abundance of thy mercy, forgiving us thoſe things whereof our conſcience is afraid, and giving us thoſe good things which we are not worthy to aſk, but through the merits and mediation of Jeſus Chriſt thy Son our Lord. *Amen.*

The thirteenth Sunday after Trinity.

ALmighty and merciful God, of whoſe only gift it cometh, that thy faithful people do unto thee true and laudable ſervice; Grant, we beſeech thee, that we may ſo faithfully ſerve thee in this life, that we fail not finally to attain thy heavenly promiſes, through the merits of Jeſus Chriſt our Lord. *Amen.*

The

The eleventh Sunday after Trinity.

GRANT, O Lord, that we, juſtly abaſing ourſelves in conſideration of our natural vileneſs, and utterly renouncing all pretences to righteouſneſs in our own perſons, may place our whole confidence in thy mercy, through the merits of Jeſus Chriſt, our only Mediator and Redeemer. *Amen.*

The twelfth Sunday after Trinity.

O God, accept our unfeigned thanks for the many invaluable bleſſings we enjoy by the miniſtration of the ſtewards of thy goſpel; even that ſpiritual religion which giveth life. Grant us grace, O God, to lead our lives according to the glorious hope whereunto we are called in and by thy beloved Son, Jeſus Chriſt our Lord. *Amen.*

The thirteenth Sunday after Trinity.

O God, diſpoſe our hearts, we beſeech thee, to acts of true benevolence and charity; that we may look upon every man as our neighbour in a chriſtian ſenſe; and according to our ſeveral abilities, and, as occaſions ſhall offer, be ready to do all offices of kindneſs and humanity, for the ſake of thy dear Son, our Lord and Saviour Jeſus Chriſt. *Amen.*

The fourteenth Sunday after Trinity.

ALmighty and everlaſting God, give unto us the increaſe of faith, hope, and charity; and that we may obtain that which thou doſt promiſe, make us to love that which thou doſt command, through Jeſus Chriſt our Lord. *Amen.*

The fifteenth Sunday after Trinity.

KEEP, we beſeech thee, O Lord, thy Church with thy perpetual mercy: And becauſe the frailty of man without thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable to our ſalvation, through Jeſus Chriſt our Lord. *Amen.*

The ſixteenth Sunday after Trinity.

O Lord, we beſeech thee, let thy continual pity cleanſe and defend thy Church; and becauſe it cannot continue in ſafety without thy ſuccour, preſerve it evermore by thy help and goodneſs, through Jeſus Chriſt our Lord. *Amen.*

The

The fourteenth Sunday after Trinity.

O Moſt merciful God, who art our only protection from danger, and ſuccour in diſtreſs; give us a due ſenſe of thy gracious care and regard for us; and grant, that, through the whole courſe of our lives, we may thankfully and dutifully acknowledge the hand of thy providence in all our deliverances, through Jeſus Chriſt our Lord. *Amen.*

The fifteenth Sunday after Trinity.

O Lord, grant that, by the aſſiſtance of thy grace, we may never be ſo careful about many things, as to neglect the one thing needful; but that, ſeeking firſt thy kingdom and thy righteouſneſs, we may be intitled to the comforts and conveniencies as well as neceſſaries of this life, at ſuch time, and in ſuch a meaſure, as thou ſhalt ſee will be expedient for us. Grant this, O Lord, for his ſake, with whom thou wilt freely give us all things, even thy beloved Son, our Saviour Jeſus Chriſt. *Amen.*

The ſixteenth Sunday after Trinity.

O God, ſtrengthen us, we beſeech thee, with might by thy ſpirit in the inner man; that, being rooted and grounded in the love of Chriſt, we may be happily ſuperior to all kinds of temptations, through the ſame Jeſus Chriſt, our bleſſed Lord and Saviour. *Amen.*

The ſeventeenth Sunday after Trinity.

LORD, we pray thee, that thy grace, may always prevent and follow us; and make us continually to be given to all good works, through Jeſus Chriſt our Lord. *Amen.*

The eighteenth Sunday after Trinity.

LORD, we beſeech thee, grant thy people grace to withſtand the temptations of the world, the fleſh, and the devil; and with pure hearts and minds to follow thee the only God, through Jeſus Chriſt our Lord. *Amen.*

The nineteenth Sunday after Trinity.

O GOD, foraſmuch as without thee we are not able to pleaſe thee; Mercifully grant that thy Holy Spirit may in all things direct and rule our hearts, through Jeſus Chriſt our Lord. *Amen.*

The twentieth Sunday after Trinity.

O Almighty and moſt merciful God, of thy bountiful goodneſs, keep us, we beſeech thee,

The ſeventeenth Sunday after Trinity.

O Merciful God, look with an eye of pity and compaſſion upon the whole Church; heal our diviſions, repair our breaches, make us to be of one mind in the profeſſion of one faith, and enable us to keep the unity of the ſpirit in the bond of peace. Hear us, O God, for Jeſus Chriſt's ſake, thine only Son, our Lord. *Amen.*

The eighteenth Sunday after Trinity.

O God, we beſeech thee, poſſeſs our ſouls with the moſt unfeigned and ardent love of thee, that this being the ruling principle in our hearts, we may ever be moſt cheerfully diſpoſed to the practice of charity, and all chriſtian virtues, through Jeſus Chriſt our Lord. *Amen.*

The nineteenth Sunday after Trinity.

O God, grant that, as we have learned Chriſt, we may walk before thee according to the knowledge we have received; always abounding in every good word and work, and ſerving thee in righteouſneſs and true holineſs all the days of our life, through the ſame Jeſus Chriſt our Lord. *Amen.*

The twentieth Sunday after Trinity.

O God, give us grace to expreſs our ſenſe of thy manifold bleſſings and mercies to us,

thee, from all things that may hurt us; that we being ready both in body and ſoul, may cheerfully accompliſh thoſe things that thou wouldeſt have done, through Jeſus Chriſt our Lord. *Amen.*

The one and twentieth Sunday after Trinity.

GRANT, we beſeech thee, merciful Lord, to thy faithful people, pardon and peace; that they may be cleanſed from all their ſins, and ſerve thee with a quiet mind, through Jeſus Chriſt our Lord. *Amen.*

The two and twentieth Sunday after Trinity.

LORD, we beſeech thee tokeep thy houſhold the Church in continual godlineſs; that through thy protection it may be free from all adverſities, and devoutly given to ſerve thee in good works to the glory of thy Name, through Jeſus Chriſt our Lord. *Amen.*

The

both temporal and ſpiritual, not in revelling and exceſſes, but with temperate cheerfulneſs, and ſober joy. Let thy praiſe be ever in our mouths, and let our tongues ſing of thy righteouſneſs: O let us not forget thy benefits, but ever be thankful to thee for the ſame, in the name of thy dear Son, our Lord and Saviour Jeſus Chriſt. *Amen.*

The one and twentieth Sunday after Trinity.

O GOD, give us grace, we beſeech thee, to put on the armour of truth, faith, and righteouſneſs; that warring a good fight, and enduring hardneſs as good ſoldiers of Jeſus Chriſt, we may be able to ſtand in the evil day, and finally triumph over all our ſpiritual enemies, through the might and aſſiſtance of the captain of our ſalvation, even the ſame Jeſus Chriſt thy Son, our moſt bleſſed Lord and Saviour. *Amen.*

The two and twentieth Sunday after Trinity.

O GOD, who upon our true repentance forgiveſt us our manifold ſins and tranſgreſgreſſions, remitting to us as it were a debt of ten thouſand talents, give us grace freely and cheerfully to forgive the treſpaſſes and offences of our brethren againſt us, which comparatively amount to no more than a debt of an hundred pence, for the ſake of thy dear Son, our moſt merciful Redeemer Jeſus Chriſt. *Amen.*

The

The three and twentieth Sunday after Trinity.

O GOD, our refuge and ſtrength, who art the author of all godlineſs; be ready, we beſeech thee, to hear the devout prayers of thy Church; and grant that thoſe things which we aſk faithfully, we may obtain effectually, through Jeſus Chriſt our Lord. *Amen.*

The four and twentieth Sunday after Trinity.

O Lord, we beſeech thee, abſolve thy people from their offences, that through thy bountiful goodneſs we may all be delivered from the bands of thoſe ſins, which by our frailty we have committed. Grant this, O heavenly Father, for Jeſus Chriſt's ſake, our bleſſed Lord and Saviour. *Amen.*

The twenty-fifth Sunday after Trinity.

STIR up, we beſeech thee, O Lord, the wills of thy faithful people, that they plenteouſly bringing forth the fruit of good works, may of thee be plenteouſly rewarded, through Jeſus Chriſt our Lord. *Amen.*

¶ *If there be any more Sundays,* &c.

Saint

The three and twentieth Sunday after Trinity.

ACCEPT, O Lord, our moſt hearty thanks for the pious examples of thy bleſſed Apoſtles, and others thy ſervants, who, during their mortal ſtate, had their converſation in heaven: O give us grace, like them, to look for the Saviour, the Lord Jeſus Chriſt, and to lead our lives according to our hopes and expectations under the merciful covenant of thy goſpel. Grant this, through the merits of the ſame Jeſus Chriſt, thy Son, and our moſt bleſſed Redeemer. *Amen.*

The four and twentieth Sunday after Trinity.

O GOD, ſtrengthen us, we beſeech thee, with all ſpiritual might, that, walking worthy of thee, and being fruitful in every good work, we may finally inherit thy heavenly kingdom, through the merits of our Lord and Saviour Jeſus Chriſt. *Amen.*

The twenty-fifth Sunday after Trinity.

O Moſt gracious God, who by the deliverance of thy choſen people from their bondage in Egypt, didſt tipify and repreſent the redemption of mankind from the dominion and tyranny of ſin and Satan; extend, we beſeech thee, thy ſpiritual kingdom over the face of the whole earth, that the fullneſs of the Gentiles may come into thy Church, and all Iſrael may be

Saint Andrew's Day.

ALmighty God, who didſt give ſuch grace unto thy holy Apoſtle Saint Andrew, that he readily obeyed the calling of thy Son Jeſus Chriſt, and followed him without delay: Grant unto us all, that we being called by thy holy word, may forthwith give up ourſelves obediently to fulfill thy holy commandments, through the ſame Jeſus Chriſt our Lord. *Amen.*

Saint Thomas the Apoſtle.

ALmighty and everliving God, who for the more confirmation of the Faith, didſt ſuffer thy holy Apoſtle Thomas to be doubtful in thy Son's reſurrection: Grant us ſo perfectly and without all doubt to believe in thy Son Jeſus Chriſt, that our faith in thy ſight may never be reproved. Hear us, O Lord, through the ſame Jeſus Chriſt; to whom with thee and the Holy Ghoſt, be all honour and glory, now and for evermore. *Amen.*

The Converſion of Saint Paul.

O GOD, who through the preaching of the bleſſed Apoſtle Saint Paul, haſt cauſed the light of the goſpel to ſhine throughout the world: Grant, we beſeech thee, that we having his wonderful converſion in remembrance, may

be ſaved, through the merits of the univerſal Redeemer, thy Son, our Lord Jeſus Chriſt. *Amen.*

¶ *If there be any more Sundays,* &c.

Saint Andrew's Day.

ALmighty God, who didſt give ſuch grace to thy bleſſed Apoſtle Saint Andrew, that he readily obeyed the call of thy Son Jeſus Chriſt and followed him without delay; give us all grace to obey thy calls to repentance and amendment of life by thy holy goſpel, through the ſame Jeſus Chriſt our Lord. *Amen.*

Saint Thomas the Apoſtle.

ALmighty and ever-living God, who for the greater confirmation of the truth, didſt ſuffer thy holy Apoſtle Saint Thomas to doubt thy Son's reſurrection; give us ſuch a lively and ſtedfaſt faith in this and all other points of our religion, that we may finally attain the bleſſing promiſed to thoſe who have not ſeen, and yet have believed. Grant this, O God, for the ſake of the ſame Jeſus Chriſt, thy Son, our Lord. *Amen.*

The Converſion of Saint Paul.

ALmighty God, who by the preaching of thy bleſſed Apoſtle Saint Paul, the choſen veſſel of thy Son to bear his name before the Gentiles, haſt enlightened the world with the goſpel; grant, we beſeech thee, that we, having

may ſhew forth our thankfulneſs unto thee for the ſame, by following the holy doctrine which he taught, through Jeſus Chriſt our Lord. *Amen.*

The Preſentation of Chriſt in the Temple, &c.

ALmighty and everliving God, we humbly beſeech thy Majeſty, that as thy only-begotten Son was this day preſented in the temple in ſubſtance of our fleſh; ſo we may be preſented unto thee with pure and clean hearts, by the ſame thy Son Jeſus Chriſt our Lord. *Amen.*

Saint Matthias's Day.

O Almighty God, who into the place of the traitor Judas, didſt chooſe thy faithful ſervant Matthias to be of the number of the twelve Apoſtles: Grant that thy Church being always preſerved from falſe Apoſtles, may be ordered and guided by faithful and true paſtors, through Jeſus Chriſt our Lord. *Amen.*

The Annunciation, &c.

WE humbly beſeech thee, O Lord, pour thy grace into our hearts; that as we have known the Incarnation of thy Son Jeſus Chriſt by the meſſage of an angel; ſo by his croſs and paſſion we may be brought unto the glory of his reſurrection, through the ſame Jeſus Chriſt our Lord. *Amen.*

Saint

ing his miraculous Converſion in remembrance, may expreſs our thankfulneſs unto thee for the ſame, by our firm adherence to the holy doctrine which he taught, through the ſame thy Son, Jeſus Chriſt our Lord. *Amen.*

The Preſentation of Chriſt in the Temple, &c.

ALmighty God, grant, we beſeech thee, that, as thine only-begotten Son was as at this time preſented unto thee in the temple, in the ſubſtance of our fleſh; ſo we may hereafter be preſented unto thee with pure and clean hearts and affections, by the ſame thy Son, Jeſus Chriſt our Lord. *Amen.*

Saint Matthias's Day.

OAlmighty God, who into the place of the traitor Judas didſt chooſe thy ſervant Matthias to be of the number of the twelve Apoſtles: Grant that thy Church may ever be guided and governed by faithful and true paſtors, through Jeſus Chriſt our Lord. *Amen.*

The Annunciation, &c.

OMoſt merciful God, who didſt ſignify to the bleſſed Virgin Mary the Incarnation of thy Son Jeſus Chriſt by the Angel Gabriel; give us grace duly to commemorate thoſe glorious tidings of ſalvation, and ſo to regulate our lives and converſations, that we may be qualified for thine ineſtimable mercies in the ſame Jeſus Chriſt, our only Lord and Saviour. *Amen.*

Saint

Saint Mark's Day.

O Almighty God, who haſt inſtructed thy holy church with the heavenly doctrine of thy Evangeliſt Saint Mark; give us grace, that being not like children carried away with every blaſt of vain doctrine, we may be eſtabliſhed in the truth of thy holy goſpel, through Jeſus Chriſt our Lord. *Amen.*

Saint Philip and St. James's Day.

O Almighty God, whom truly to know, *&c.*

Saint Barnabas the Apoſtle.

O Lord God Almighty, who didſt endue thy holy Apoſtle Barnabas with ſingular gifts of the Holy Ghoſt: Leave us not, we beſeech thee, deſtitute of thy manifold gifts, nor yet of grace to uſe them alway to thy honour and glory, through Jeſus Chriſt our Lord. *Amen.*

Saint John Baptiſt's Day.

ALmighty God, by whoſe providence thy ſervant John Baptiſt was wonderfully born, and ſent to prepare the way of thy Son our Saviour, by preaching of repentance: Make us ſo to follow his doctrine and holy life, that we may truly repent according to his preaching: and after his example conſtantly ſpeak the truth, boldly rebuke vice, and patiently ſuffer for the truth's ſake, through Jeſus Chriſt our Lord. *Amen.*

Saint

Saint Mark's Day.

O Almighty God, who haſt inſtructed thy Church by the doctrine of thy Evangeliſt St. Mark; give us grace to come in the unity of the Faith, and of the knowledge of the Son of God, unto a perfect man, unto the meaſure of the ſtature of the fullneſs of Chriſt. Hear us, O God, for the ſake of the ſame Jeſus Chriſt thy Son, our Lord and Saviour. *Amen.*

Saint Philip and Saint James's Day.

O Almighty God, whom truly to know, *&c.*

Saint Barnabas the Apoſtle.

O Lord God Almighty, who didſt favour thy holy Apoſtle Saint Barnabas with ſingular gifts of the Holy Ghoſt; Endow us, we humbly beſeech thee, with ſuch a portion of thy grace, as ſhall effectually enable us to cleave unto thee, through Jeſus Chriſt our Lord. *Amen.*

Saint John Baptiſt's Day.

ALmighty God, by whoſe providence thy ſervant Saint John the Baptiſt was wonderfully born, and ſent to prepare the way of thy Son our Saviour, by preaching the baptiſm of repentance for the remiſſion of ſins; give us grace duly to amend our lives, and ſerve thee in purity and truth, that, by fulfilling the ſacred engagements we entered into at our chriſtian baptiſm, we may finally inherit thine heavenly kingdom, through the ſame thy Son Jeſus Chriſt our Lord. *Amen.*

Saint Peter's Day.

O Almighty God, who by thy Son Jeſus Chriſt didſt give to thy Apoſtle Saint Peter many excellent gifts, and commandeſt him earneſtly to feed thy flock: Make, we beſeech thee, all Biſhops and Paſtors diligently to preach thy holy word, and the people obediently to follow the ſame, that they may receive the crown of everlaſting glory, through Jeſus Chriſt our Lord. *Amen.*

Saint James the Apoſtle.

GRANT, O merciful God, that as thine holy Apoſtle Saint James, leaving his father and all that he had, without delay was obedient unto the calling of thy Son Jeſus Chriſt, and followed him; ſo we, forſaking all worldly and carnal affections, may be evermore ready to follow thy holy commandments, through Jeſus Chriſt our Lord. *Amen.*

Saint Bartholomew the Apoſtle.

O Almighty and everlaſting God, who didſt give to thine Apoſtle Bartholomew grace truly to believe, and to preach thy word; Grant, we beſeech thee, unto thy church, to love that word which he believed, and both to preach and receive the ſame, through Jeſus Chriſt our Lord. *Amen.*

Saint

Saint Peter's Day.

O Almighty God, who by thy Son Jeſus Chriſt didſt recommend to thy Apoſtle Saint Peter, as to a zealous and faithful Paſtor, the care of thy ſpiritual flock; endow, we beſeech thee, all Biſhops and Miniſters of thy goſpel with grace duly to diſcharge their ſacred office, to the honour of thy name, and the ſalvation of chriſtian ſouls, through the ſame thy Son, Jeſus Chriſt our Lord. *Amen.*

Saint James the Apoſtle.

GRANT, O merciful God, that as thy holy Apoſtle Saint James, leaving his Father and all that he had, without delay was obedient to the call of thy Son Jeſus Chriſt, and followed him; ſo we, renouncing all ſinful affection for this world, may ſeek thoſe things which are above, through the ſame thy Son, Jeſus Chriſt our Lord. *Amen.*

Saint Bartholomew the Apoſtle.

O Almighty and everlaſting God, who didſt appoint thy holy Apoſtle Saint Bartholomew to be a preacher of the bleſſed goſpel; give us grace to contend earneſtly for the faith which was once delivered unto the Saints through Jeſus Chriſt our Lord. *Amen.*

Saint Matthew the Apoſtle.

O Almighty God, who by thy bleſſed Son didſt call Matthew from the receipt of cuſtom, to be an Apoſtle and Evangeliſt; Grant us grace to forſake all covetous deſires and inordinate love of riches, and to follow the ſame thy Son Jeſus Chriſt; who liveth and reigneth with thee and the Holy Ghoſt, one God, world without end. *Amen.*

Saint Michael and all Angels.

O everlaſting God, *&c.*

Saint Luke the Evangeliſt.

ALmighty God, who calledſt Luke the Phyſician, whoſe praiſe is in the goſpel, to be an Evangeliſt and Phyſician of the ſoul: May it pleaſe thee, that by the wholeſome medicines of the doctrine delivered by him, all the diſeaſes of our ſouls may be healed, through the merits of thy Son Jeſus Chriſt our Lord. *Amen.*

Saint Simon and Saint Jude.

O Almighty God, who haſt built thy Church upon the foundations of the Apoſtles and Prophets, Jeſus Chriſt himſelf being the head corner-ſtone; Grant us ſo to be joined together in unity of ſpirit by their doctrine, that we may be made an holy temple acceptable unto thee, through Jeſus Chriſt our Lord. *Amen.*

All

Saint Matthew the Apoſtle.

O Almighty God, who by thy bleſſed Son didſt call thy holy Apoſtle Saint Matthew from the receipt of cuſtom to be an Apoſtle and Evangeliſt; give us grace to ſerve thee, to deſpiſe mammon, and to lay up for ourſelves treaſures in heaven, through the ſame thy Son, Jeſus Chriſt our Lord. *Amen.*

Saint Michael and All Angels.

O everlaſting God, *&c.*

Saint Luke the Evangeliſt.

ALmighty God, who calledſt Luke the Phyſician, whoſe praiſe is in the goſpel, to be an Evangeliſt and Phyſician of the ſoul; grant that by the ſound and wholeſome doctrine delivered by him, all our ſpiritual diſeaſes may be healed, through the merits of thy Son, Jeſus Chriſt our Lord. *Amen.*

Saint Simon and Saint Jude.

O Almighty God, who didſt call thy holy Apoſtles Saint Simon and Saint Jude to the miniſtry of thy Son's goſpel; give us grace to continue ſtedfaſtly in ſpiritual fellowſhip with them and thy other Apoſtles and Saints, through Jeſus Chriſt our Lord. *Amen.*

All Saints Day.

O Almighty God, who haſt knit together thine elect in one communion and fellowſhip, in the myſtical body of thy Son Chriſt our Lord; Grant us grace ſo to follow thy bleſſed Saints in all virtuous and godly living, that we may come to thoſe unſpeakable joys which thou haſt prepared for them that unfeignedly love thee, through Jeſus Chriſt our Lord. *Amen.*

The ORDER for the Adminiſtration of the Lord's Supper, Or HOLY COMMUNION.

¶ *So many as intend,* &c.

¶ *And if any of thoſe be,* &c.

¶ *The ſame Order ſhall the Curate uſe,* &c.

¶ *The Table at the Communion-time,* &c.

OUR Father, which art in heaven, *&c.*

The Collect.

ALmighty God, unto whom all hearts be open, all deſires known, and from whom no ſecrets are hid; Cleanſe the thoughts of our hearts by the inſpiration of thy Holy Spirit; that

All Saints Day.

O Almighty God, who haſt united all true chriſtians in one holy communion, even in the myſtical body of thy Son Jeſus Chriſt; grant us grace ſo to follow thy bleſſed Saints in all virtuous and godly living, that we may finally attain the crown of life which thou haſt promiſed to them that love thee, through the merits of the ſame Jeſus Chriſt, thy Son, our Lord. *Amen.*

The ORDER for the Adminiſtration of the Lord's Supper, Or HOLY COMMUNION.

¶ *So many as intend,* &c.

¶ *And if there be,* &c.

¶ *The ſame Order ſhall the Curate uſe,* &c.

¶ *The Table at the Communion-time,* &c.

OUR Father, who art in heaven, *&c.*

The Collect.

ALmighty God, unto whom all hearts are open, all deſires known, and from whom no ſecrets are hid; Cleanſe our thoughts and affections by the bleſſed infuſions of thy Holy

that we may perfectly love thee, and worthily magnify thy holy Name, through Chriſt our Lord. *Amen.*

¶ *Then ſhall the Prieſt, turning to,* &c.

Miniſter.

GOD ſpake theſe words, and ſaid, *&c.*

¶ *Then ſhall follow,* &c.

Let us pray.

ALmighty God, whoſe kingdom is everlaſting, and power infinite; Have mercy upon the whole Church, and ſo rule the heart of thy choſen ſervant *GEORGE*, our King and Governor, that he (knowing whoſe miniſter he is) may above all things ſeek thy honour and glory: and that we and all his ſubjects (duly conſidering whoſe authority he hath) may faithfully ſerve, honour, and humbly obey him, in thee, and for thee, according to thy bleſſed word and ordinance, through Jeſus Chriſt our Lord, who with thee and the Holy Ghoſt, liveth and reigneth, ever one God, world without end. *Amen.*

¶ *Or,*

ALmighty and everlaſting God, we are taught by thy holy word, that the hearts of Kings are in thy rule and governance, and that thou doſt

Spirit, that we may perfectly love thee, and conſcientiouſly keep thy commandments. O God, hear us, for the ſake of thy dear Son, our Lord and Saviour Jeſus Chriſt. *Amen.*

¶ *Then ſhall the Prieſt, turning to,* &c.

Miniſter.

GOD ſpake theſe words, and ſaid, *&c.*

¶ *Then ſhall follow,* &c.

Let us pray.

ALmighty God, whoſe kingdom ruleth over all, look from thy throne with an eye of mercy on this Church and nation; and ſo guide and direct the heart of thine anointed ſervant *GEORGE*, our King and Governor, that he (knowing whoſe miniſter he is) may above all things promote thy honour and glory, to the true welfare and happineſs of his people. And grant, O God, that we and all his ſubjects, in due conſideration of the authority he hath, may faithfully ſerve, honour, and humbly obey him, according to thy expreſs word and ordinance, through Jeſus Chriſt our Lord, who with thee and the Holy Ghoſt, liveth and reigneth one God, world without end. *Amen.*

¶ *Or,*

ALmighty and everlaſting God, we are taught by thy holy word that the hearts of Kings are under thy direction and govern-

ment,

doſt diſpoſe and turn them as it ſeemeth beſt to thy godly wiſdom; We humbly beſeech thee ſo to diſpoſe and govern the heart of *GEORGE* thy ſervant, our King and Governor, that in all his thoughts, words and works, he may ever ſeek thy honour and glory; and ſtudy to preſerve thy people committed to his charge, in wealth, peace, and godlineſs: Grant this, O merciful Father, for thy dear Son's ſake, Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall be ſaid,* &c.

I believe in one God, *&c.*

¶ *Then the Curate ſhall declare,* &c.

¶ *Then ſhall follow the ſermon,* &c.

¶ *Then ſhall the Prieſt return,* &c.

LET your light ſo ſhine, *&c.*

¶ *Whilſt theſe Sentences are in reading,* &c.

¶ *And when there is a Communion,* &c.

Let us pray for the whole ſtate of, *&c.*

ALmighty and everliving God, who by thy holy Apoſtle haſt taught us to make prayers and ſupplications, and to give thanks for all men: We humbly beſeech thee moſt mercifully [* *to accept our alms and oblations, and*] to receive theſe our prayers which we offer unto thy divine Majeſty; beſeeching thee to inſpire continually the univerſal

* If there be no alms, &c.

ment, and that thou doſt diſpoſe and incline them according to thine infinite wiſdom; we humbly beſeech thee therefore ſo to diſpoſe and direct the heart of *GEORGE* thy ſervant, our King and Governor, that he may ſtudy to promote thy honour and glory, and to preſerve thy people, committed to his charge, in wealth, peace, and godlineſs. Grant this, O merciful Father, for thy dear Son's Sake, Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall be ſaid,* &c.
I believe in one God, *&c.*

¶ *Then the Curate ſhall declare,* &c.
¶ *Then ſhall follow the ſermon,* &c.
¶ *Then ſhall the Prieſt return,* &c.
LET your light ſo ſhine, *&c.*

¶ *Whilſt theſe Sentences are in reading,* &c.
¶ *And when there is a Communion,* &c.

Let us pray for the whole ſtate of, *&c.*

ALmighty and ever-living God, who by thy holy Apoſtle haſt taught us to make ſupplications, prayers, and interceſſions, and to give thanks for all men; we humbly beſeech thee moſt mercifully [*to accept our alms and oblations, and*] to receive the prayers which we offer unto thy divine Majeſty in behalf of the univerſal Church; devoutly

* If there be no alms, &c.

univerſal Church with the ſpirit of truth, unity and concord: and grant that all they that do confeſs thy holy Name, may agree in the truth of thy holy word, and live in unity and godly love. We beſeech thee alſo to ſave and defend all Chriſtian Kings, Princes, and Governors; and eſpecially thy ſervant *GEORGE* our King; that under him we may be godly and quietly governed; and grant unto his whole Council, and to all that are put in authority under him, that they may truly and indifferently miniſter juſtice to the puniſhment of wickedneſs and vice, and to the maintenance of thy true religion and virtue. Give grace, O heavenly Father, to all Biſhops and Curates, that they may both by their life and doctrine ſet forth thy true and lively word, and rightly and duly adminiſter thy holy Sacraments. And to all thy people give thy heavenly grace; and eſpecially to this congregation here preſent; that with meek heart and due reverence they may hear and receive thy holy word; truly ſerving thee in holineſs and righteouſneſs all the days of their life. And we moſt humbly beſeech thee of thy goodneſs, O Lord, to comfort and ſuccour all them who in this tranſitory life are in trouble, ſorrow, need, ſickneſs, or any other adverſity. And we alſo bleſs thy holy Name, for all thy ſervants departed this life in thy faith and fear; beſeeching thee to give us grace ſo to follow their good examples, that with them we may be partakers of thy heavenly kingdom. Grant this,

devoutly imploring thee to inſpire the ſame with the ſpirit of truth, unity, and concord. Grant, O Lord, that all thoſe who confeſs the Lord Jeſus may walk worthy of the vocation wherewith they are called; with all lowlineſs and meekneſs; with long-ſuffering; forbearing one another in love, and endeavouring to keep the unity of the ſpirit, in the bond of peace. We beſeech thee alſo to ſave and defend all chriſtian Kings, Princes, and Governors; and eſpecially thy ſervant *GEORGE*, our ſovereign. O God, give him a long and proſperous reign over us; bleſs and direct his counſels to the publick good, that under his government we may lead quiet and peaceable lives in all godlineſs and honeſty. Grant, O Lord, that all Magiſtrates, and perſons acting in his name and by his authority, may truly and impartially adminiſter juſtice, to the puniſhment and ſuppreſſion of wickedneſs and vice, and to the encouragement and maintenance of true religion and virtue. Give grace, O heavenly Father, to all paſtors and teachers; whether they be Biſhops, Prieſts, or Deacons; that in their lives and converſations, by the ſoundneſs of their doctrine, and due adminiſtration of thy holy ſacraments, they may advance thy glory, and the ſalvation of thy people. Pour down, O God, the bleſſings of thy grace upon all thy ſervants; and eſpecially upon the congregation here preſent, that with meekneſs and reverence they may ever receive thy ingrafted word, which is able to ſave

their

this, O Father, for Jeſus Chriſt's ſake our only Mediator and Advocate. *Amen.*

¶ *When the Miniſter giveth warning*, &c.

DEarly beloved, on --- day next I purpoſe, through God's aſſiſtance, to adminiſter to all ſuch as ſhall be religiouſly and devoutly diſpoſed, the moſt comfortable Sacrament of the Body and Blood of Chriſt; to be by them received in remembrance of his meritorious Croſs and Paſſion; whereby alone we obtain remiſſion of our ſins, and are made partakers of the kingdom of heaven. Wherefore it is our duty to render moſt humble and hearty thanks to Almighty God our heavenly Father, for that he hath given his Son our Saviour Jeſus Chriſt, not only to die for us, but alſo to be our ſpiritual food and ſuſtenance in that holy Sacrament. Which being ſo divine and comfortable a thing to them who receive it worthily, and ſo dangerous to them that will preſume to receive it unworthily;

their ſouls. We farther beſeech thee, O Lord, in thine infinite goodneſs to comfort and ſuccour all thoſe who in this tranſitory life are in trouble, ſorrow, need, ſickneſs, or any adverſity. And finally, we bleſs thy holy Name, for all thy ſervants and ſaints who have departed this world in thy faith and fear; beſeeching thee to give us grace ſo to follow their good examples, that we with them may be partakers of thy heavenly kingdom. O merciful Father, grant all theſe requeſts for the ſake of thy dear Son Jeſus Chriſt, our only Mediator and Advocate. *Amen.*

¶ *When the Miniſter giveth warning*, &c.

DEarly beloved, on --- day next, I purpoſe, God willing, to adminiſter to all ſuch as ſhall be religiouſly diſpoſed, the moſt comfortable Sacrament of the Body and Blood of Chriſt; to be by them received in remembrance of his meritorious Croſs and Paſſion, whereby alone we can obtain the remiſſion of our ſins, and be made partakers of the kingdom of heaven. It is therefore our duty to return moſt humble and hearty thanks to Almighty God, our heavenly Father, who hath given his Son Jeſus Chriſt, not only to die for us, but alſo to be our ſpiritual food and ſuſtenance in this holy Sacrament; and at the ſame time it concerns us to prepare ourſelves for the participation of it by ſuitable and ſeaſonable conſiderations. For it is highly requiſite that every man ſhould come

unworthily; my duty is to exhort you in the mean ſeaſon to conſider the dignity of that holy Myſtery, and the great peril of the unworthy receiving thereof: and ſo to ſearch and examine your own conſciences (and that not lightly, and after the manner of diſſemblers with God; but ſo) that ye may come holy and clean to ſuch an heavenly feaſt, in the marriage-garment required by God in holy Scripture, and be received as worthy partakers of that holy Table.

The way and means thereto is; Firſt, to examine your lives and converſations by the rule of God's commandments; and whereinſoever ye ſhall perceive yourſelves to have offended, either by will, word, or deed, there to bewail your own ſinfulneſs, and to confeſs yourſelves to Almighty God, with full purpoſe of amendment of life. And if ye ſhall perceive your offences to be ſuch as are not only againſt God, but alſo againſt your neighbours; then ye ſhall reconcile yourſelves unto them, being ready to make reſtitution and ſatisfaction, according to the uttermoſt of your powers, for all injuries and wrongs done by you to any other; and being likewiſe ready to forgive others that have offended you, as ye would have forgiveneſs of your offences at God's hand: for otherwiſe the receiving of the holy Communion doth nothing elſe but increaſe your damnation. Therefore if any of you be a blaſphemer of God, an hinderer or ſlanderer of his Word, an adulterer, or be in malice or envy, or in any other grievous crime:

come to this holy Communion with a quiet conſcience, and a due ſenſe of the nature, importance, and benefits of it. In diſcharge of my duty therefore, I exhort you to fit and prepare yourſelves accordingly, by a careful review of your lives and converſations, and by proper reſolutions of amendment, in what inſtances ſoever you ſhall find you have tranſgreſſed. For which purpoſe it is abſolutely neceſſary you ſhould examine yourſelves by the rule of God's commandments; and that not partially and ſuperficially, but in ſuch a manner as ſhall ſatisfy your conſciences in every particular relating to your duty to God, your neighbour, and yourſelves. And as you will find upon inquiry you have all of you, more or leſs, offended the Divine Majeſty, by thought, word, and deed, you muſt make full and free confeſſion of your ſeveral ſins and infirmities, expreſs your abhorrence of, and ſorrow for, them, imploring the mercy of God to forgive them, through the merits of your crucified Saviour, and reſolving by the aſſiſtance of divine grace to walk more circumſpectly in the way of God's commandments for the time to come.

If, farther, you find, upon ſuch ſerious and ſtrict examination, you have in any reſpect offended or injured your neighbours, it will be your indiſpenſable duty to make reſtitution and ſatisfaction to them to the uttermoſt of your powers; yourſelves being ready at the ſame time to forgive all that have in any inſtances offended,

crime: repent ye of your ſins, or elſe come not to that holy Table: leſt after the taking of that holy Sacrament, the devil enter into you, as he entered into Judas, and fill you full of all iniquities, and bring you to deſtruction both of body and ſoul.

And becauſe it is requiſite that no man ſhould come to the holy Communion, but with a full truſt in God's mercy and with a quiet conſcience: therefore if there be any of you who by this means cannot quiet his own conſcience herein, but requireth further comfort or counſel; let him come to me, or to ſome other diſcreet and learned Miniſter of God's Word, and open his grief; that by the Miniſtry of God's holy Word he may receive the benefit of abſolution, together with ghoſtly counſel and advice, to the quieting of his conſcience, and avoiding of all ſcruple and doubtfulneſs.

or injured you, and ſo far entitling yourſelves to the forgiveneſs of your own ſins at God's hands, through the gracious promiſes of the goſpel.

If, laſtly, you ſhall perceive you have to any degree failed in the performance of ſuch duties as more immediately concern yourſelves, whether by pride, diſcontent, intemperance, unchaſtity, or the like, you muſt firmly reſolve, by the divine help, to reform your lives accordingly, and put on the new man, which after God is created in righteouſneſs and true holineſs.

Now as it is of the utmoſt conſequence to you frequently to enter into ſuch examination as this, in order to acquaint yourſelves thereby with the true ſtate of your ſouls, and to render your daily and uſual ſacrifices of prayer and praiſe, both publick and private, an acceptable ſervice; ſo no ſeaſon can be more proper for this great and neceſſary work than the preſent, wherein you are called upon to fit and qualify yourſelves to be partakers at the Lord's Table. For as we do but affront Almighty God, who declares in ſcripture that he will not be mocked, when we venture to approach his Majeſty and Holineſs, at any time, or upon any occaſion, with hearts full of impurity, and while we are under the dominion of any wilful, enormous, and preſumptuous ſin; ſo would ſuch indignity be highly aggravated by the nature, end, and deſign of the inſtitution of the Sacrament of the Lord's Supper; in which we commemorate the ſufferings and death of Jeſus

Chriſt our Saviour, who, as the Apoſtle ſays, gave himſelf for us that he might redeem us from all iniquity, and purify to himſelf a peculiar people zealous of good works. If therefore you preſume thus unworthily to receive this holy Sacrament, inſtead of obtaining for yourſelves thoſe bleſſings and comforts, which are promiſed to all penitent and faithful communicants, the pardon of your ſins, and the aſſiſtances of grace, you will but provoke the divine diſpleaſure the more, and in the end deprive yourſelves of the invaluable privileges of your chriſtian profeſſion. Wherefore, dearly beloved, repent ye truly of all your ſins; have a full faith and truſt in God's mercy, through the merits of Jeſus Chriſt, the Lamb ſlain for ſinners from the foundation of the world; be ever thankful to God for the redemption of mankind, by that his only-begotten Son; reſolve ſtedfaſtly, by his grace, to amend your lives; and be in perfect charity with all men; ſo ſhall your natural failings and infirmities be remitted unto you in the merits of the ſame Chriſt Jeſus, and ye ſhall be regarded as worthy partakers of theſe holy myſteries.

And, becauſe you cannot be too well ſatisfied in a matter of this importance, and it is impoſſible to adapt a general exhortation to every particular caſe; therefore if any of you labour under any difficulty or doubt of conſcience, and require farther comfort, counſel, or direction, let them apply to me, and I ſhall be ready

¶ *Or, in caſe he ſhall ſee the people,* &c.

DEarly beloved brethren, on — next I intend, by God's grace, to celebrate the Lord's Supper: unto which in God's behalf, I bid you all that are here preſent: and beſeech you for the Lord Jeſus Chriſt's ſake that ye will not refuſe to come thereto, being ſo lovingly called and bidden by God himſelf. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feaſt, decked his table with all kind of proviſion, ſo that there lacketh nothing but the gueſts to ſit down; and yet they who are called (without any cauſe) moſt unthankfully refuſe to come. Which of you in ſuch a caſe would not be moved? who would not think a great injury and wrong done unto him? Wherefore, moſt dearly beloved in Chriſt, take ye good heed, leſt ye withdrawing yourſelves from this holy Supper, provoke God's indignation againſt you. It is an eaſy matter for a man to ſay, I will not communicate, becauſe I am otherwiſe hindered with wordly buſineſs. But ſuch excuſes are not ſo eaſily accepted and allowed before God. If any man ſay, I am a grievous ſinner, and therefore am afraid to come: Wherefore then do ye not repent and amend? When God calleth you, are ye not aſhamed to ſay, you will not come? When ye ſhould return to God, will ye excuſe yourſelves,

to give them my beſt inſtruction and advice accordingly.

¶ *Or, in caſe he ſhall ſee the people,* &c.

DEarly beloved, God willing, I propoſe on --- day to adminiſter to ſuch as ſhall be ſuitably diſpoſed the moſt comfortable Sacrament of the Body and Blood of Chriſt; to be by them received in remembrance of his meritorious Croſs and Paſſion, whereby alone we can obtain the remiſſion of our ſins, and be made partakers of the kingdom of heaven. And becauſe I have lately obſerved ſome [*many*] of you have abſented yourſelves from this heavenly feaſt, either through ignorance of its true nature and end, or through real unworthineſs, my office, and the charitable regard I have for your ſpiritual welfare, require me to reaſon and expoſtulate with you upon the occaſion.——Now if, notwithſtanding the publick exhortations and inſtructions they have heard, any be ſtill ignorant of the nature, deſign, and benefits of this holy Sacrament, why do they not apply to me for more particular advice and direction? This I am always ready to give; and thoſe who will not apply for it, muſt be anſwerable for their wilful obſtinacy or neglect. It is a falſe pride that is above being inſtructed; nor is it any ſort of ſhame for us to take the counſel and judgment of others, in matters which they muſt be ſuppoſed to underſtand much better than we can do for ourſelves. This, we know,

ſelves, and ſay, ye are not ready? Conſider earneſtly with yourſelves, how little ſuch feigned excuſes will avail before God. They that refuſed the feaſt in the goſpel, becauſe they had bought a farm, or would try their yoke of oxen, or becauſe they were married, were not ſo excuſed, but counted unworthy of the heavenly feaſt. I for my part ſhall be ready, and according to mine office, I bid you in the Name of God; I call you in Chriſt's behalf; I exhort you as ye love your own ſalvation, that ye will be partakers of this holy Communion. And as the Son of God did vouchſafe to yield up his ſoul by death upon the Croſs for your ſalvation: ſo it is your duty to receive the Communion, in remembrance of the ſacrifice of his death, as he himſelf hath commanded: Which if ye ſhall neglect to do, conſider with yourſelves how great injury ye do unto God, and how ſore puniſhment hangeth over your heads for the ſame; when ye wilfully abſtain from the Lord's Table, and ſeparate from your brethren, who come to feed on the banquet of that moſt heavenly food. Theſe things if ye earneſtly conſider, ye will by God's grace return to a better mind: for the obtaining whereof we ſhall not ceaſe to make our humbly petitions unto Almighty God our heavenly Father.

is done without the leaſt ſcruple, or diſcredit in all temporal caſes every day. Why then ſhould we entertain different notions and ſentiments with reſpect to matters of a ſpiritual nature, and ſuch as it infinitely concerns us to have a due knowledge of, if we love or regard our own immortal ſouls?——Again.—If any would urge the multiplicity of their worldly buſineſs, as not permitting them to make a proper preparation for their admittance to the holy Table; they would do well to conſider, that honeſty, care and diligence in men's temporal callings and occupations, are ſo far from being impediments, that they will be graciouſly numbered among their qualifications: and that no good man can be ſo much engaged in worldly matters, but he may, if he pleaſes, find time ſufficient for the purpoſe of preparation. Thoſe who in the parable excuſed themſelves from coming to the great Supper, to which they had been invited, upon pretences of this kind, one having bought a piece of ground, another having bought a yoke of oxen, and a third having married a wife, were all declared to be unworthy of the banquet, which was provided for them.——Farther.——If, notwithſtanding the general care which ſome may take to lead their lives according to the rule of God's commandments, their ordinary failings and natural infirmities fill them with doubts and miſgivings as to their fitneſs to receive this holy Communion, let them know

theſe

theſe very doubts and apprehenſions are arguments of the hopeful ſtate of their ſouls, and of their being qualified to communicate at the ſacred Table. The beſt of us are not worthy to pick up even the crumbs that fall from that Table: but then it is to be remembered, that this is a Sacrament of grace and mercy; and that ſuch as are poſſeſt with a due ſenſe of the heinouſneſs of ſin, and the weakneſs of their mortal nature, that is, all humble and true penitents are the only perſons invited to this ſpiritual entertainment. — Laſtly, if any among you be notorious ſinners, and, as ſuch, are with juſt grounds afraid to come to this holy Communion; the plain queſtion is, why they do not repent and amend? If they do not repent and amend, they are utterly unworthy to come under the roof of the Lord's Houſe, or to join in any offices of religion whatſoever; and if they do, they will be moſt welcome gueſts at their Saviour's Table. —— In ſhort, as Chriſt himſelf, our common Lord and Maſter, hath commanded us to receive this holy Communion, in remembrance of the ſacrifice of his death, we are obliged by duty to yield obedience to that command; as he moſt kindly invites us to this heavenly feaſt, we are bound in gratitude to accept that gracious invitation; and as he hath appointed it as one of the means of conveying his influence and aſſiſtance to us, and for the ſpiritual refreſhment of our ſouls, we ſhall be extremely wanting to ourſelves, if we neglect or

deſpiſe

¶ *At the time of the celebration,* &c.

DEarly beloved in the Lord, ye that mind to come to the holy Communion of the Body and Blood of our Saviour Chriſt, muſt conſider how Saint Paul exhorteth all perſons diligently to try and examine themſelves before they preſume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament (for then we ſpiritually eat the fleſh of Chriſt, and drink his blood; then we dwell in Chriſt, and Chriſt in us; we are one with Chriſt, and Chriſt with us:) ſo is the danger great, if we receive the ſame unworthily. For then we are guilty of the Body and Blood of Chriſt our Saviour; we eat and drink our own damnation, not conſidering the Lord's body: we kindle God's wrath againſt us; we provoke him to plague us with divers diſeaſes,

deſpiſe ſo uſeful and beneficial an inſtitution.— And therefore, in diſcharge of my office, I call you in the name of God, and of his Son Jeſus Chriſt, I exhort you as you regard your own ſalvation, to be partakers with me and your chriſtian brethren of this comfortable banquet. If you properly and earneſtly conſider theſe things, you will, by the divine grace, form ſuitable reſolutions; which that you may do, God in his great mercy grant, through the merits and mediation of his bleſſed Son, our only Lord and Saviour.

¶ *At the time of the celebration,* &c.

DEarly beloved in the Lord, that are coming to the holy Communion of the Body and Blood of our Saviour Chriſt, ye have, I truſt, well and duly conſidered the exhortation of St. Paul, that a man ſhould examine himſelf before he preſumes to eat of that bread, and drink of that cup. For as the benefit is great, if with a true penitent heart, and lively faith, and perfect charity, we receive this holy Sacrament, ſince in ſuch caſe we ſpiritually eat the fleſh of Chriſt, and drink his blood; we ſpiritually dwell with Chriſt, and Chriſt with us; we are ſpiritually one with Chriſt, and Chriſt with us; ſo is the preſumption dangerous, if we partake of the ſame unworthily. If we come to this holy Table as to an ordinary feaſt, not diſcerning the Lord's body, as the Apoſtle expreſſes it; or, in other words, not thoroughly weighing

diſeaſes, and ſundry kinds of death. Judge therefore yourſelves, brethren, that ye be not judged of the Lord; repent ye truly for your ſins paſt; have a lively and ſtedfaſt faith in Chriſt our Saviour; amend your lives, and be in perfect charity with all men; ſo ſhall ye be meet partakers of thoſe holy myſteries. And above all things ye muſt give moſt humble and hearty thanks to God the Father, the Son, and the Holy Ghoſt, for the redemption of the world by the death and paſſion of our Saviour Chriſt, both God and man; who did humble himſelf even to the death of the Croſs, for us miſerable ſinners, who lay in darkneſs, and the ſhadow of death; that he might make us the children of God, and exalt us to everlaſting life. And to the end that we ſhould alway remember the exceeding great love of our Maſter, and only Saviour, Jeſus Chriſt, thus dying for us, and the innumerable benefits which by his precious blood-ſhedding he hath obtained to us; he hath inſtituted and ordained holy myſteries, as pledges of his love, and for a continual remembrance of his death, to our great and endleſs comfort. To him therefore, with the Father, and the Holy Ghoſt, let us give (as we are moſt bounden) continual thanks; ſubmitting ourſelves wholly to his holy will and pleaſure, and ſtudying to ſerve him in true holineſs and righteouſneſs all the days of our life. *Amen.*

¶ *Then*

weighing within ourſelves, the nature, end, and benefits of this bleſſed Sacrament; we ſhall highly incur the diſpleaſure of Almighty God, and render ourſelves objects of his juſt indignation. But they who have examined and judged themſelves (as, I truſt, ye have done) ſhall not be condemned by him who ſhall judge the world; they who have repented of their ſins; who have a lively and ſtedfaſt faith in Chriſt our Saviour; who have firmly reſolved, by God's grace, to amend their lives for the future; and to continue in perfect charity with all men; ſhall be welcome gueſts at this ſpiritual banquet, and be received as worthy partakers of this holy Communion. It is therefore our duty to give moſt humble and hearty thanks to God the Father, the Son, and the Holy Ghoſt, for the redemption of the world by the paſſion and death of Jeſus Chriſt, both God and Man, who humbled himſelf even unto death upon the Croſs for us miſerable ſinners, who lay in darkneſs and the ſhadow of death, that he might make us the children of God, and exalt us to everlaſting life. To Him therefore, who, that we might always remember his moſt ſtupendous love, and the many bleſſings derived to us from his precious death, did inſtitute and ordain this holy Sacrament; to Him, and to the Father, and to the Holy Ghoſt, even to the Three Perſons in the undivided and adorable Trinity, that concurred in the myſterious and wonderful work of man's ſalvation, be aſcribed all honour,

¶ *Then ſhall the Prieſt ſay,* &c.

YE that do truly and earneſtly repent you of your ſins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confeſſion to Almighty God, meekly kneeling upon your knees.

¶ *Then ſhall follow this general Confeſſion,* &c.

ALmighty God, Father of our Lord Jeſus Chriſt, Maker of all things, Judge of all men; We acknowledge and bewail our manifold ſins and wickedneſs, Which we from time to time moſt grievouſly have committed, By thought, word, and deed, Againſt thy divine Majeſty, Provoking moſt juſtly thy wrath and indignation againſt us. We do earneſtly repent, And are heartily ſorry for theſe our miſdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, moſt merciful Father; For thy Son our Lord Jeſus Chriſt's ſake, Forgive us all that is paſt; And grant that we may ever hereafter ſerve and pleaſe thee in newneſs of life, To the honour

nour, praiſe, and glory, now and for evermore. *Amen.*

¶ *Then ſhall the Prieſt,* &c.

YE that truly and earneſtly repent of your ſins; and have a lively faith in God's mercy through the merits of Jeſus Chriſt; and are in perfect charity with your neighbours, and all the world; and intend, by God's help, to lead a new life; draw with confidence, and to your comfort, to this holy Table; and humbly make your confeſſion to Almighty God, devoutly kneeling upon your knees.

¶ *Then ſhall this general Confeſſion,* &c.

ALmighty God, Father of our Lord Jeſus Chriſt, Maker of all things, Judge of all men; We acknowledge and lament our manifold ſins and iniquities, Which from time to time we have preſumptuouſly committed, By thought, word, and deed, againſt thy divine Majeſty, Provoking thereby thy moſt juſt wrath and indignation. We do earneſtly repent of, and are heartily ſorry for, all our miſdoings; The remembrance of them is grievous, *&c. &c.*

honour and glory of thy Name, Through Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall the Prieſt,* &c.

ALmighty God, our heavenly Father, who of his great mercy hath promiſed forgiveneſs of ſins to all them, that with hearty repentance and true faith turn unto him; Have mercy upon you, pardon and deliver you from all your ſins, confirm and ſtrengthen you in all goodneſs, and bring you to everlaſting life, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall the Prieſt,* &c.

Hear what comfortable words, *&c.*

COME unto me, *&c.*

¶ *After which the Prieſt ſhall proceed,* &c.

Lift up your hearts.

Anſ. We lift them up unto the Lord.

Prieſt. Let us give thanks unto our Lord God.

Anſ. It is meet and right ſo to do.

¶ *Then ſhall the Prieſt turn,* &c.

IT is very meet, right, and our bounden duty, that we ſhould at all times, and in all places, give thanks unto thee, O Lord, * Holy Father, Almighty, Everlaſting God.

* *Theſe words* (Holy Father) *muſt be omitted on Trinity Sunday.*

¶ *Here*

¶ *Then ſhall the Prieſt*, &c.

ALmighty God, our heavenly Father, who in his great mercy hath promiſed forgiveneſs of ſins to all them, that with true repentance and faith in his Son turn unto him; Have mercy upon you, pardon you, and deliver you, *&c. &c.*

¶ *Then ſhall the Prieſt*, &c.

Hear what comfortable words, *&c.*

COME unto me, *&c.*

¶ *After which the Prieſt ſhall proceed*, &c.

Lift up your hearts.

Anſ. We lift them up unto the Lord.

Prieſt. Let us give thanks unto our Lord God.

Anſ. It is right and reaſonable ſo to do.

¶ *Then the Prieſt ſhall turn*, &c.

IT is very right, and our moſt reaſonable duty, upon all occaſions, and in all places, to give praiſe and thanks unto thee, O God the Father, and unto thee, O God the Son, and unto thee, O God the Holy Ghoſt.

¶ *Here ſhall follow the proper Preface,* &c. *or elſe immediately ſhall follow,*

THerefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praiſing thee, and ſaying, Holy, holy, holy, Lord God of hoſts, heaven and earth are full of thy glory. Glory be to thee, O Lord moſt high. *Amen.*

PROPER PREFACES.

¶ *Upon Chriſtmas-day, and ſeven days after.*

BEcauſe thou didſt give Jeſus Chriſt thine only Son to be born as at this time for us; who by the operation of the Holy Ghoſt, was made very man of the ſubſtance of the Virgin Mary his mother; and that without ſpot of ſin, to make us clean from all ſin.

Therefore with Angels, *&c.*

¶ *Upon*

¶ *Here ſhall follow the proper Preface,* &c. *or elſe immediately ſhall follow,*

TO whom we are indebted for our creation, and redemption, and ſanctification; for all our bleſſings and privileges, temporal and ſpiritual; for our comforts in this world, and our hopes in the world to come.

Therefore unto the Majeſty of thy Name, O holy and moſt adorable Trinity, will we aſcribe glory, and thankſgiving, and honour, and power, and might, from generation to generation. *Amen.*

PROPER PREFACES.

¶ *Upon Chriſtmas-day, and ſeven days after.*

AND more eſpecially at this holy ſeaſon, when we commemorate the Incarnation of the Son of God, who by the operation of the Holy Ghoſt was made very man, *&c. &c.*

Therefore unto the Majeſty of, *&c.*

¶ *Upon Good Friday only.*

WHICH we are upon this day, in a more particular manner bound to do, in grateful remembrance of the ineſtimable love of our Redeemer Jeſus Chriſt; who gave himſelf for us, and waſhed us from our ſins in his own blood.

Therefore unto the Majeſty of, *&c.*

¶ *Upon Eaſter-day, and ſeven days after.*

BUT chiefly are we bound to praiſe thee for the glorious Reſurrection of thy Son Jeſus Chriſt our Lord: for he is the very Paſchal Lamb which was offered for us, and hath taken away the ſin of the world; who by his death hath deſtroyed death, and by his riſing to life again hath reſtored to us everlaſting life.

Therefore with Angels, *&c.*

¶ *Upon Aſcenſion-day, and ſeven days after.*

THrough thy moſt dearly beloved Son Jeſus Chriſt our Lord; who after his moſt glorious Reſurrection manifeſtly appeared to all his Apoſtles, and in their ſight aſcended up into heaven to prepare a place for us; that where he is, thither might we alſo aſcend, and reign with him in glory.

Therefore with Angels, *&c.*

¶ *Upon Whitſunday, and ſix days after.*

THrough Jeſus Chriſt our Lord, according to whoſe moſt true promiſe, the Holy Ghoſt came down as at this time from heaven with a ſudden great ſound, as it had been a mighty wind, in the likeneſs of fiery tongues, lighting upon the Apoſtles, to teach them, and lead them to all truth; giving them both the gift of divers languages, and alſo boldneſs with fervent

¶ *Upon Eaſter-day, and ſeven days after.*

BUT more eſpecially at this holy ſeaſon, when we celebrate the glorious feſtival of the Reſurrection of Jeſus Chriſt our Lord; who was the true Paſchal Lamb which was ſacrificed for us, and hath taken away the ſins of the world; who by his death deſtroyed death, and by his riſing to life again hath reſtored to us life everlaſting.

Therefore unto the Majeſty of, *&c.*

¶ *Upon Aſcenſion-day, and ſeven days after.*

AND it well becomes us ſo to do at this time, in commemoration of the Aſcenſion of our Lord Jeſus Chriſt, who after his moſt glorious Reſurrection manifeſtly appeared to his Apoſtles, and in their ſight aſcended into heaven, to prepare a place for us; that thither we alſo may hereafter aſcend, and reign with him in glory.

Therefore unto the Majeſty of, *&c.*

¶ *Upon Whitſunday, and ſix days after.*

AND more eſpecially ought we at this time, with hearts full of joy and thankfulneſs, to celebrate the wonderful miſſion of the bleſſed Spirit, who, according to our Saviour's true and gracious promiſe, came down from heaven, with a ſudden great ſound, as if it had been a mighty wind, in the likeneſs of fiery tongues, lighting upon the Apoſtles, to teach

fervent zeal, conſtantly to preach the goſpe unto all nations; whereby we have been brought out of darkneſs and error into the clear light and true knowledge of thee, and of thy Son Jeſus Chriſt.

Therefore with Angels, *&c.*

¶ *Upon the Feaſt of Trinity only.*

WHO art one God, one Lord; not one only perſon, but three perſons in one ſubſtance. For that which we believe of the glory of the Father, the ſame we believe of the Son, and of the Holy Ghoſt, without any difference or inequality.

Therefore with Angels, *&c.*

¶ *Then ſhall the Prieſt, kneeling down,* &c.

WE do not preſume to come to this thy Table, O merciful Lord, truſting in our own righteouſneſs, but in thy manifold and great mercies. We are not worthy ſo much as to gather up the crumbs under thy Table. But thou art the ſame Lord, whoſe property is always to have mercy: Grant us therefore, gracious Lord, ſo to eat the fleſh of thy dear Son Jeſus Chriſt, and to drink his blood, that our ſinful bodies may be made clean by his body, and our ſouls waſhed through his moſt precious blood, and that we may evermore dwell in him, and he in us. *Amen.*

¶ *When*

them, and to lead them into all truth; and giving them the gift of languages, and alſo boldneſs with fervent zeal to preach the glad tidings of ſalvation to all nations; whereby we have been delivered from ſpiritual darkneſs and error, and illuminated with the light of the goſpel of Jeſus Chriſt.

Therefore unto the Majeſty of, *&c.*

¶ *Upon the Feaſt of the Trinity only.*

WHO are three perſons in one great and glorious Godhead, to whom we are indebted for, *&c. &c.*

¶ *Then ſhall the Prieſt kneeling down,* &c.

WE do not preſume to come to this thy Table, O merciful Lord, truſting in our own righteouſneſs, but in thy manifold and great mercies. We are not worthy ſo much as to gather up the crumbs under thy Table. But thou, O God, lookeſt always with an eye of compaſſion upon humble and penitent ſinners. Grant us, therefore, gracious Lord, ſo ſpiritually to eat the fleſh of thy dear Son, and to drink his blood, that we may be partakers of the invaluable bleſſings of his death and paſſion, and that we may evermore dwell in him by his grace, and he in us.

¶ *When*

¶ *When the Prieſt ſtanding before the Table, hath ſo ordered the Bread and Wine,* &c.

ALmighty God, our heavenly Father, who of thy tender mercy didſt give thine only Son Jeſus Chriſt to ſuffer death upon the croſs for our redemption; who made there (by his one oblation of himſelf once offered) a full, perfect, and ſufficient ſacrifice, oblation, and ſatisfaction for the ſins of the whole world; and did inſtitute, and in his holy Goſpel command us to continue a perpetual memory of that his precious death, until his coming again; Hear us, O merciful Father, we moſt humbly beſeech thee; and grant that we receiving theſe thy creatures of bread and wine, according to thy Son our Saviour Jeſus Chriſt's holy inſtitution, in remembrance of his death and paſſion, may be partakers of his moſt bleſſed Body and Blood: Who, in the ſame night that he was betrayed, took bread; and when he had given thanks, he brake it; and gave it to his diſciples ſaying, Take, eat, this is my body which is given for you, do this in remembrance of me. Likewiſe after Supper he took the cup; and when he had given thanks, he gave it to them, ſaying, Drink ye all of this, for this is my blood of the New Teſtament, which is ſhed for you and for many for the remiſſion of ſins: Do this, as oft as ye ſhall drink it, in remembrance of me. *Amen.*

¶ *Then*

¶ *When the Prieſt ſtanding before the Table, hath ſo diſpoſed the Bread and Wine,* &c.

ALmighty God, our heavenly Father, who, in thy tender love to mankind, didſt ſend thine only Son Jeſus Chriſt, to teach us thy will, and to ſuffer death upon the croſs for our redemption; hear us, we moſt humbly beſeech thee, and grant that we, in obedience to his command, according to his holy inſtitution, and in remembrance of that one, perfect, and all-ſufficient oblation and ſacrifice of himſelf which atoned for the ſins of the whole world, receiving theſe thy creatures of bread and wine, may be partakers of all the benefits of that his precious death and paſſion: who, in the ſame night in which he was betrayed, took bread; and, when he had given thanks, brake it, and gave it to his diſciples, ſaying, Take, eat, this is my body which is given for you; do this in remembrance of me: who likewiſe after Supper took the cup; and when he had again given thanks, gave it to them, ſaying, Drink ye all of this; for this is my blood of the New Teſtament, which is ſhed for you, and for many, for the remiſſion of ſins; do this, as oft as ye ſhall drink it, in remembrance of me. Grant this, moſt merciful Father, for the ſake, and through the merits, of the ſame thy Son Jeſus Chriſt our Lord. *Amen.*

¶ *Then*

¶ *Then ſhall the Miniſter firſt receive,* &c.

THE Body of our Lord Jeſus Chriſt, which was given for thee, preſerve thy body and ſoul unto everlaſting life. Take and eat this in remembrance that Chriſt died for thee, and feed on him in thy heart by faith with thankſgiving.

¶ *And the Miniſter that delivereth,* &c.

THE Blood of our Lord Jeſus Chriſt, which was ſhed for thee, preſerve thy body and ſoul unto everlaſting life. Drink this in remembrance that Chriſt's Blood was ſhed for thee, and be thankful.

¶ *If the conſecrated bread or wine,* &c.

¶ *When all have communicated,* &c.

¶ *Then ſhall the Prieſt ſay,* &c.

OUR Father which art in heaven, *&c.*

¶ *After ſhall be ſaid,* &c.

O Lord and heavenly Father, we thy humble ſervants, entirely deſire thy fatherly goodneſs, mercifully to accept this our ſacrifice of praiſe and thankſgiving; moſt humbly beſeeching thee to grant, that by the merits and death of thy Son Jeſus Chriſt, and through faith in his blood, we and all thy whole Church may obtain remiſſion of our ſins, and all other benefits of his paſſion. And here we offer and preſent

¶ *Then ſhall the Miniſter firſt receive*, &c.

THE body of our Lord Jeſus Chriſt, which was given for thee, preſerve thy body and ſoul unto everlaſting life. Take and eat this in remembrance that Chriſt died for thee, and feed on him in thy heart, by faith, with thankſgiving.

¶ *And the Miniſter that delivereth*, &c.

THE blood of our Lord Jeſus Chriſt, which was ſhed for thee, preſerve thy body and ſoul unto everlaſting life. Drink this in remembrance that Chriſt's blood was ſhed for thee, and be thankful.

¶ *If the conſecrated bread or wine*, &c.

¶ *When all have communicated*, &c.

¶ *Then ſhall the Prieſt ſay*, &c.

OUR Father, who art in heaven, *&c.*

¶ *After ſhall be ſaid*, &c.

O Moſt merciful God and Father, we thine unworthy ſervants moſt earneſtly deſire thee to accept this our ſacrifice of praiſe and thankſgiving; humbly beſeeching thee to grant, that by the meritorious death of thy dear Son, and through faith in his blood, we may obtain all the invaluable bleſſings and benefits of the chriſtian covenant. And here, O Lord, we offer and preſent unto thee ourſelves, our ſouls, and

ſent unto thee, O Lord, ourſelves, our ſouls and bodies, to be a reaſonable, holy, and lively ſacrifice unto thee; humbly beſeeching thee, that all we who are partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction. And although we be unworthy, through our manifold ſins, to offer unto thee any ſacrifice; yet we beſeech thee to accept this our bounden duty and ſervice; not weighing our merits, but pardoning our offences, through Jeſus Chriſt our Lord; by whom, and with whom, in the unity of the Holy Ghoſt, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

¶ *Or this.*

ALmighty and everliving God, we moſt heartily thank thee, for that thou doſt vouchſafe to feed us, who have duly received theſe holy Myſteries, with the ſpiritual food of the moſt precious Body and Blood of thy Son our Saviour Jeſus Chriſt; and doſt aſſure us thereby of thy favour and goodneſs towards us; and that we are very members incorporate in the myſtical body of thy Son, which is the bleſſed company of all faithful people; and are alſo heirs through hope of thy everlaſting kingdom, by the merits of the moſt precious death and paſſion of thy dear Son. And we moſt humbly beſeech thee, O heavenly Father, ſo to aſſiſt us with thy grace, that we may continue in that holy fellowſhip, and do all ſuch good

and bodies, a holy, living, and reaſonable ſacrifice; ſtedfaſtly reſolving by thy grace to dedicate our lives to thy ſervice, through Jeſus Chriſt our Lord; to whom, with thee, and the Holy Ghoſt all praiſe and honour be aſcribed, now and for evermore. *Amen.*

¶ *Or this.*

O Almighty and moſt merciful God, we return thee our truly humble and hearty thanks, who haſt graciouſly vouchſafed to nouriſh our ſouls with the ſpiritual food of the body and blood of our Saviour Jeſus Chriſt; aſſuring us thereby of thy favour and good will towards us; entitling us to the privileges of members of his myſtical body, and adopting us heirs according to the hope of eternal life. O gracious God, enable us by thy aſſiſtance to continue in this holy fellowſhip, that we may finally be partakers of the inheritance of the ſaints in light, through the merits of the paſſion and death of the ſame Jeſus Chriſt, who liveth and reigneth with thee, and the Holy Ghoſt, one God bleſſed for ever. *Amen.*

¶ *Then*

good works as thou haſt prepared for us to walk in, through Jeſus Chriſt our Lord; to whom, with thee and the Holy Ghoſt, be all honour and glory, world without end. *Amen.*

¶ *Then ſhall be ſaid or ſung:*

GLORY be to God on high, and in earth peace, good will towards men. We praiſe thee, we bleſs thee, we worſhip thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son Jeſu Chriſt; O Lord God, Lamb of God, Son of the Father, that takeſt away the ſins of the world, have mercy upon us. Thou that takeſt away the ſins of the world, have mercy upon us. Thou that takeſt away the ſins of the world, receive our prayer. Thou that ſitteſt at the right hand of God the Father, have mercy upon us.

For thou only art holy, thou only art the Lord, thou only, O Chriſt, with the Holy Ghoſt, art moſt high in the glory of God the Father. *Amen.*

¶ *Then ſhall the Prieſt, or Biſhop,* &c.

THE peace of God, which paſſeth all underſtanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jeſus Chriſt our Lord: and the bleſſing of

¶ *Then ſhall be ſaid or ſung,*

GLORY be to God on high, and in earth peace, good will towards men. We praiſe thee, we bleſs thee, we magnify thy holy Name, O Lord God, heavenly King, God the Father Almighty.

O Lord Jeſus Chriſt, the only-begotten Son of the Father; O Lord God, Lamb of God, that takeſt away the ſins of the world, have mercy upon us. Thou whoſe throne is for ever and ever, receive our petitions. Thou that ſitteſt at the right hand of God the Father, make interceſſion for us.

O God the Holy Ghoſt, our ſpiritual guide, and heavenly comforter, poſſeſs our hearts with thy bleſſed gifts and graces, that we may henceforth lead our lives in the fear of God, and to his glory.

All honour, worſhip, and praiſe be aſcribed to the holy, bleſſed, and glorious Trinity, three perſons, and one God, now and for ever. *Amen.*

¶ *Then ſhall the Prieſt, or Biſhop,* &c.

THE peace of God, which paſſeth all underſtanding, keep your hearts and minds through Chriſt Jeſus our Lord: and the bleſſing of God Almighty, the Father, the Son, and

of God Almighty, the Father, the Son, and the Holy Ghoſt, be amongſt you, and remain with you always. *Amen.*

¶ *Collects to be ſaid,* &c.

ASSIST us, mercifully, O Lord, in theſe our ſupplications and prayers, and diſpoſe the way of thy ſervants towards the attainment of everlaſting ſalvation; that among all the changes and chances of this mortal life, they may ever be defended by thy moſt gracious and ready help, through Jeſus Chriſt our Lord. *Amen.*

O Almighty Lord, and everlaſting God, vouchſafe, we beſeech thee, to direct, ſanctify, and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments; that through thy moſt mighty protection, both here and ever, we may be preſerved in body and ſoul, through our Lord and Saviour Jeſus Chriſt. *Amen.*

GRANT, we beſeech thee, Almighty God, that the words which we have heard this day with our outward ears, may through thy grace be ſo grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praiſe of thy Name, through Jeſus Chriſt our Lord. *Amen.*

PREVENT us, O Lord, in all our, *&c.*

Almighty

the Holy Ghoſt, be amongſt you, and remain with you always. *Amen.*

¶ *Collects to be ſaid,* &c.

O God mercifully open thine ears to theſe our earneſt and humble ſupplications; and ſo fit and prepare us here for the enjoyment of thy glorious preſence hereafter, that under all the changes and chances of this mortal life, we may be ſupported with the hope of a bleſſed immortality, through Jeſus Chriſt our Lord, *Amen.*

O Almighty Lord, and everlaſting God, vouchſafe, we beſeech thee, to ſanctify our wills, and direct and govern our affections, that by thy gracious aſſiſtance, we may be duly qualified for thoſe heavenly pleaſures which are at thy right hand for evermore, through the merits and mediation of thy Son Jeſus Chriſt our Lord. *Amen.*

GRANT, we beſeech thee, Almighty God, that the words which we have heard this day with our outward ears, may through thy grace be ſo grafted inwardly in our hearts, that it may bring forth in us the fruit of good living, to our ſalvation, and the honour of thy Name, through Jeſus Chriſt our Lord. *Amen.*

ASSIST us, O Lord, in all our doings, *&c.*

ALmighty God, the fountain of all wiſdom, who knoweſt our neceſſities before we aſk, and our ignorance in aſking; we beſeech thee to have compaſſion upon our infirmities; and thoſe things which for our unworthineſs we dare not, and for our blindneſs we cannot aſk, vouchſafe to give us for the worthineſs of thy Son Jeſus Chriſt our Lord. *Amen.*

ALmighty God, who haſt promiſed to hear the petitions of them that aſk in thy Son's Name; We beſeech thee mercifully to incline thine ears to us that have made now our prayers and ſupplications unto thee, and grant that thoſe things which we have faithfully aſked according to thy will, may effectually be obtained, to the relief of our neceſſity, and to the ſetting forth of thy glory, through Jeſus Chriſt our Lord. *Amen.*

¶ *Upon the Sundays and other Holidays,* &c.

WHEREAS it is ordained in this office, *&c.*

ALmighty God, the fountain of all wiſdom, who knoweſt our neceſſities before we aſk relief, and our ignorance in aſking it, compaſſionate our infirmities, and beſtow on us ſuch a portion only of preſent good things, as thou knoweſt we ſhall make a proper uſe of, to our own advantage, the benefit of our fellow creatures, and thy glory. But, whether we receive good or evil at thy hand in this mortal ſtate, give us grace here, to qualify us for true happineſs hereafter, through Jeſus Chriſt our Lord. *Amen.*

ALmighty God, who haſt promiſed to hear the petitions which are preſented unto thee in thy Son's Name; we beſeech thee mercifully to incline thine ears to us who have now made our prayers and ſupplications unto thee; and grant that whatſoever we have aſked with faith, and according to thy will, we may effectually obtain, to the ſupply of our wants, and the illuſtration of thy glory, through Jeſus Chriſt our Lord. *Amen.*

¶ *Upon the Sundays and other Holidays,* &c.

WHEREAS it is ordained in this office, *&c.*

The MINISTRATION of PUBLICK BAPTISM of INFANTS To be uſed in the Church.

¶ *The People are to be admoniſhed,* &c.

HATH this Child been already baptized, or no?

¶ *If they anſwer,* No: *&c.*

DEarly beloved, foraſmuch as all men are conceived and born in ſin, and that our Saviour Chriſt ſaith, None can enter into the kingdom of God, except he be regenerate and born anew of water and of the Holy Ghoſt; I beſeech you to call upon God the Father, through our Lord Jeſus Chriſt, that of his bounteous mercy he will grant to *this Child* that thing which by nature *he* cannot have; that *he* may be baptized with water and the Holy Ghoſt, and received into Chriſt's holy Church, and be made *a lively member* of the ſame.

¶ *Then ſhall the Prieſt ſay,*

Let us pray.

ALmighty and everlaſting God, who of thy great mercy didſt ſave Noah and his family in the ark from periſhing by water, and alſo didſt ſafely lead the children of Iſrael thy people

The MINISTRATION of PUBLICK BAPTISM of INFANTS To be uſed in the Church.

¶ *The People are to be admoniſhed,* &c.

HATH this Child been already baptized, or no?

¶ *If they anſwer,* No: *&c.*

DEarly beloved, foraſmuch as all men are conceived and born in ſin, and our Saviour himſelf aſſures us, None ſhall enter into the kingdom of God, except they be born of water and of the Spirit; I call upon you to join with me in application to the throne of grace; humbly beſeeching Almighty God to grant, that through his infinite mercies in Chriſt Jeſus his Son, *this Child,* now materially to be baptized with water, may likewiſe ſpiritually be baptized with the Holy Ghoſt, that thereby *he* may be received into the Catholick Church of Chriſt, and become *a true member* of the ſame.

¶ *Then ſhall the Prieſt ſay,* &c.

Let us pray.

ALmighty and everlaſting God, who in thy great mercy didſt ſave Noah and his family in the ark from periſhing by water; who didſt ſafely lead the children of Iſrael thy

people through the Red Sea, figuring thereby thy holy Baptiſm; and by the Baptiſm of thy well-beloved Son Jeſus Chriſt in the river Jordan, didſt ſanctify water to the myſtical waſhing away of ſin; We beſeech thee for thine infinite mercies, that thou wilt mercifully look upon *this Child*; waſh *him* and ſanctify *him* with the Holy Ghoſt, that *he* being delivered from thy wrath, may be received into the ark of Chriſt's Church; and being ſtedfaſt in faith, joyful through hope, and rooted in charity, may ſo paſs the waves of this troubleſome world, that finally *he* may come to the land of everlaſting life; there to reign with thee world without end, through Jeſus Chriſt our Lord. *Amen.*

ALMIGHTY and immortal God, *&c.*

¶ *Then ſhall the People*, &c.

Hear the words of the Goſpel, *&c.*

THEY brought young children, *&c.*

¶ *After the Goſpel is read*, &c.

BEloved ye hear in this Goſpel the words of our Saviour Chriſt, that he commanded the children to be brought unto him; how he blamed thoſe that would have kept them from him; how he exhorteth all men to follow their innocency. Ye perceive how by his outward geſture and deed he declared his good will towards them; for he embraced them

people through the Red Sea; prefiguring under thoſe deliverances the Sacrament of Baptiſm; who alſo by the Baptiſm of thy well-beloved Son Jeſus Chriſt in the river Jordan, didſt ſanctify water to the purpoſe of regeneration, and the conveyance of inward and ſpiritual grace; look with an eye of compaſſion, we humbly beſeech thee, upon *this Child*; baptize *him* and ſanctify *him* with the Holy Ghoſt, that *he*, being delivered from thy wrath, may be received into thy holy Church, and thereby become a member of thy Son Jeſus Chriſt, thine own child by adoption, and inheritor of the kingdom of heaven. Grant this, O Father, for the ſake of the ſame Jeſus Chriſt, our moſt bleſſed Lord and Saviour. *Amen.*

Almighty and immortal God, *&c.*

¶ *Then ſhall the People*, &c.

Hear the words of the Goſpel, *&c.*

THEY brought young children, *&c.*

¶ *After the Goſpel is read*, &c.

BEloved, ye find by the expreſs words of this gracious Goſpel, that our Saviour Chriſt not only permitted the young children to be introduced into his preſence, but was likewiſe much diſpleaſed with his diſciples, who ignorantly rebuked thoſe that brought them; that he declares their innocence and ſimplicity to be neceſſary qualifications for our admittance into

them in his arms, he laid his hands upon them, and bleſſed them. Doubt ye not therefore, but earneſtly believe, that he will likewiſe favourably receive *this* preſent *Infant*; that he will embrace *him* with the arms of his mercy; that he will give unto *him* the bleſſing of eternal life, and make *him partaker* of his everlaſting kingdom. Wherefore we being thus perſuaded of the good will of our heavenly Father towards *this Infant*, declared by his Son Jeſus Chriſt, and nothing doubting, but that he favourably alloweth this charitable work of ours, in bringing *this Infant* to his holy Baptiſm; let us faithfully and devoutly give thanks unto him, and ſay,

ALmighty and everlaſting God, heavenly Father, we give thee humble thanks, that thou haſt vouchſafed to call us to the knowledge of thy grace and faith in thee: Increaſe this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to *this Infant*, that *he* may be born again, and be made *an heir* of everlaſting ſalvation, through our Lord Jeſus Chriſt, who liveth and reigneth with thee and the Holy Spirit, now and for ever. *Amen.*

¶ *Then*

into the kingdom of God; and that he plainly ſignified his favour and good will towards them, by embracing them in his arms, laying his hands upon them, and bleſſing them. Good ground therefore, have we moſt earneſtly to believe that he will extend his mercy to *this* preſent *Infant*; that he well approves this our work of charity towards *him*; and that by admitting *him* into covenant with himſelf, he will entitle him to an inheritance in his heavenly kingdom. In acknowledgement then of God's infinite goodneſs to us all in the diſpenſation of the Goſpel of his Son, and in behalf of *this Child* now to be made a Member of his holy Church by Baptiſm, let us offer our moſt devout and humble tribute of prayer and thankſgiving.

ALmighty and everlaſting God, who haſt called us to the knowledge of thy truth, and the profeſſion of thy moſt holy religion, accept our unfeigned thanks for thy wonderful goodneſs to loſt mankind in the miſſion of thy Son our Saviour Jeſus Chriſt. O gracious God, hear our ſupplications in behalf of *this Infant*, now to be received into thy Church; ſave *him* by the waſhing of regeneration, and renewing of the Holy Ghoſt; and grant, that being baptized into the death of thy Son, he may hereafter through him attain to a joyful reſurrection from the Dead. Hear us, O God, for his ſake, who with thee, and the bleſſed Spirit

¶ *Then ſhall the Prieſt ſpeak*, &c.

DEarly beloved, ye have brought *this Child* here to be baptized; ye have prayed that our Lord Jeſus Chriſt would vouchſafe to receive *him*, to releaſe *him* of *his* ſins, to ſanctify *him* with the Holy Ghoſt, to give *him* the kingdom of heaven, and everlaſting life. Ye have heard alſo that our Lord Jeſus Chriſt hath promiſed in his Goſpel to grant all theſe things that ye have prayed for: which promiſe he for his part will moſt ſurely keep and perform. Wherefore after this promiſe made by Chriſt, *this Infant* muſt alſo faithfully for *his* part, promiſe by you that are *his* ſureties (until *he* come of age to take it upon *himſelf)* that *he* will renounce the devil and all his works, and conſtantly believe God's holy Word, and obediently keep his commandments.

I demand therefore,

DOST thou, in the name of *this Child*, renounce the devil and all his works, the vain pomp and glory of the world, with all covetous deſires of the ſame, and the carnal deſires of the fleſh, ſo that thou wilt not follow, nor be led by them.

Anſ. I renounce them all.

Miniſter.

Spirit liveth and reigneth, one God, now and for evermore. *Amen.*

¶ *Then ſhall the Prieſt ſpeak,* &c.

DEarly beloved, ye have brought *this Child* here to be baptized; ye have prayed that Almighty God would vouchſafe to receive *him,* to ſanctify *him* with the Holy Ghoſt, and make *him* an heir of everlaſting ſalvation. Ye well know likewiſe, that our Lord Jeſus Chriſt hath promiſed in his Goſpel all theſe bleſſings and privileges which ye have prayed for; and that this promiſe will on God's part be moſt ſurely and punctually performed. Wherefore after this promiſe made by Almighty God in and by his Son Jeſus Chriſt, *this Infant* muſt alſo faithfully promiſe on *his* part by you *his* ſponſors, (till *he* is able to take ſuch engagement upon *himſelf)* that he will ſtedfaſtly believe in God's holy word, renounce the world, the fleſh, and the devil; and live in ſincere obedience to the divine commandments.

I demand therefore,

DO ye ſeverally in the name of *this Child* believe in God the Father Almighty, *&c.*

Anſ. All this I ſtedfaſtly believe.

Miniſter.

DO ye ſeverally in the name of *this Child* renounce the world, the fleſh, and the devil?

Anſ. I renounce them all.

Do

Miniſter.

DOST thou believe in God the Father Almighty, *&c.*

Anſ. All this I ſtedfaſtly believe.

Miniſter.

WILT thou be baptized in this faith?

Anſ. That is my deſire.

Miniſter.

WILT thou then obediently keep God's holy will and commandments, and walk in the ſame all the days of thy life?

Anſ. I will.

¶ *Then ſhall the Prieſt ſay,*

O Merciful God, grant that the old Adam in *this Child* may be ſo buried, that the new man may be raiſed up in *him*. *Amen.*

Grant that all carnal affections may die in *him*, and that all things belonging to the Spirit may live and grow in *him*. *Amen.*

Grant that *he* may have power and ſtrength to have victory, and to triumph againſt the devil, the world, and the fleſh. *Amen.*

Grant that whoſoever is here dedicated to thee by our Office and Miniſtry, may alſo be endued with heavenly virtues, and everlaſtingly rewarded, through thy mercy, O bleſſed Lord God, who doſt live and govern all things, world without end. *Amen.*

Almighty

Miniſter.

DO ye ſeverally in the name of *this Child*, engage to live in ſincere conformity to God's holy commandments?

Anſ. I do.

¶ *Then ſhall the Prieſt ſay,*

O Merciful God, grant that the old man in *this Child* may be ſo buried, that the new man may be raiſed up in *him*.

Grant that all carnal appetites may die in *him*, and that all ſpiritual affections may live and grow in *him*.

Grant that *he* may be enabled by the aſſiſtance of thy grace to triumph over the world, the fleſh, and the devil.

Grant that he may ſo happily accompliſh his ſpiritual warfare here, that hereafter *he* may receive the crown of life which the Lord hath prepared for them that love him.

Almighty

ALmighty everliving God, whoſe moſt dearly beloved Son Jeſus Chriſt, for the forgiveneſs of our ſins, did ſhed out of his moſt precious ſide both water and blood; and gave commandment to his diſciples, that they ſhould go teach all nations, and baptize them, In the Name of the Father, and of the Son, and of the Holy Ghoſt: Regard, we beſeech thee, the ſupplications of thy Congregation; ſanctify this water to the myſtical waſhing away of ſin; and grant that *this Child* now to be baptized therein, may receive the fulneſs of thy grace, and ever remain in the number of thy faithful and elect children, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then the Prieſt ſhall take*, &c.

Name this Child.

¶ *And then naming it after them*, &c.

N. I baptize thee, In the Name of the Father, and of the Son, and of the Holy Ghoſt. *Amen.*

¶ *But if they certify*, &c.

N. I baptize thee, In the Name of the Father, and of the Son, and of the Holy Ghoſt. *Amen.*

¶ *Then*

ALmighty and everlaſting God, whoſe moſt dearly beloved Son Jeſus Chriſt did ſhed from his moſt precious ſide both water and blood, typifying thereby his two holy Sacraments; who alſo, after his reſurrection, gave commandment to his Apoſtles to go, and teach all nations, and baptize them, In the Name of the Father, and of the Son, and of the Holy Ghoſt; Regard, we moſt humbly beſeech thee, the petitions of thy congregation; ſanctify this water to the purpoſes of ſpiritual regeneration; and grant, that *this Child* now to be baptized therewith, may ever be ſtrong in the grace that is in Chriſt Jeſus, and having fought a good fight, kept the faith, and finiſhed *his* courſe, may finally inherit thine everlaſting kingdom, through the merits of the ſame Jeſus Chriſt our moſt bleſſed Lord and Saviour. *Amen.*

¶ *Then the Prieſt ſhall take,* &c.

Name this Child.

¶ *And then naming it after them,* &c.

N. I baptize thee, In the Name of the Father, and of the Son, and of the Holy Ghoſt. *Amen.*

¶ *Then ſhall the Prieſt ſay,*

WE receive this Child into the congregation of Chriſt's flock; and do * ſign *him* with the ſign of the Croſs; in token that hereafter *he* ſhall not be aſhamed to confeſs the faith of Chriſt crucified, and manfully to fight under his banner, againſt ſin, the world, and the devil; and to continue Chriſt's faithful ſoldier and ſervant unto *his* life's end. *Amen.*

* Here the Prieſt ſhall make a Croſs upon the Child's forehead.

¶ *Then ſhall the Prieſt ſay,*

SEEING now, dearly beloved brethren, that *this Child* is regenerate, and grafted into the body of Chriſt's Church, let us give thanks unto Almighty God for theſe benefits, and with one accord make our prayers unto him, that *this Child* may lead the reſt of *his* life according to this beginning.

¶ *Then ſhall be ſaid, all kneeling,*

OUR Father which art in heaven, *&c.*

¶ *Then ſhall the Prieſt ſay,*

WE yield thee hearty thanks, moſt merciful Father, that it hath pleaſed thee to regenerate *this Infant* with thy Holy Spirit, to receive *him* for thine own *Child* by adoption, and to incorporate *him* into thy holy Church. And humbly we beſeech thee to grant, that *he* being dead

¶ *Then ſhall the Prieſt ſay,*

WE receive *this Child* into the congregation and flock of Jeſus Chriſt; and ſign *him* with the ſign of the Croſs; in token of *his* future engagement to confeſs the faith of Chriſt crucified; to fight under his banner againſt the world, the fleſh, and the devil; and to continue his faithful ſoldier and ſervant unto *his* life's end. *Amen.*

¶ *Then ſhall the Prieſt ſay,*

DEarly beloved, *this Infant* being now regenerate, and grafted into the body of Chriſt's Church, let us give thanks unto Almighty God for theſe privileges and bleſſings beſtowed on *him*; and offer our humble and earneſt petitions to the divine Majeſty, that *he* may lead *his* whole life agreeably to this beginning.

¶ *Then ſhall be ſaid, all kneeling,*

OUR Father, who art in heaven, *&c.*

¶ *Then ſhall the Prieſt ſay,*

WE return thee moſt humble and hearty thanks, O merciful Father, who haſt been pleaſed to regenerate *this Infant* with water, and thy Holy Spirit, to receive *him* as thine own *Child* by adoption, and to incorporate *him* into thy holy Church. Grant,

dead unto ſin, and living unto righteouſneſs, and being buried with Chriſt in his death, may crucify the old man, and utterly aboliſh the whole body of ſin; and that as *he* is made *partaker* of the death of thy Son, *he* may alſo be *partaker* of his reſurrection; ſo that finally with the reſidue of thy holy Church, *he* may be an *inheritor* of thine everlaſting kingdom, through Chriſt our Lord. *Amen.*

¶ *Then all ſtanding up*, &c.

FOraſmuch as *this Child* hath promiſed by you *his* ſureties, to renounce the devil and all his works, to believe in God, and to ſerve him; ye muſt remember that it is your parts and duties to ſee that *this Infant* be taught, ſo ſoon as *he* ſhall be able to learn, what a ſolemn vow, promiſe, and profeſſion *he* hath here made by you. And that *he* may know theſe things the better, ye ſhall call upon *him* to hear Sermons, and chiefly ye ſhall provide that *he* may learn the Creed, the Lord's Prayer, and the Ten Commandments, in the vulgar tongue, and all other things which a Chriſtian ought to know and believe to his ſoul's health; and that *this Child* may be virtuouſly brought up to lead a godly and a Chriſtian life; remembering always that Baptiſm doth repreſent unto us our profeſſion, which is to follow the example of our Saviour Chriſt, and to be made like unto him; that as he died, and roſe again for us, ſo

ſhould

we beſeech thee, Almighty God, that *he* being dead unto ſin, and alive unto righteouſneſs, may crucify the old man with all carnal affections and luſts; and that as *he* is by virtue of this Sacrament made *partaker* of the death of thy Son, he may alſo be *partaker* of his reſurrection, and finally become a member of thy Church triumphant in heaven, through the merits of the ſame thy Son Jeſus Chriſt our Lord. *Amen.*

¶ *Then all ſtanding up,* &c.

FOraſmuch as *this Child* hath promiſed by you *his* ſponſors to believe in God's holy word, to renounce the world, the fleſh, and the devil, and to live in ſincere obedience to the divine commandments, ye muſt remember, that in diſcharge of your parts and duties, ye are to ſee, that as ſoon as *he* ſhall arrive at a competent age, *he* be taught what a ſolemn engagement and covenant he hath here entered into by you. And that *he* may the better underſtand the nature of this promiſe, ye ſhall take care to have *him* gradually inſtructed in the fundamental truths of the Chriſtian religion, to accuſtom *him* to repeat the Creed, the Lord's Prayer, and the Ten Commandments, with the other parts of the Church Catechiſm. And farther, in order to *his* ſpiritual improvement, it will be your duty to call upon *him* to frequent the publick ſervice of the Church, to hear Sermons, and to attend to all thoſe means and methods

ſhould we who are baptized, die from ſin, and riſe again unto righteouſneſs; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godlineſs of living.

¶ *Then ſhall he add,* &c.

YE are to take care that *this Child* be brought to the Biſhop to be confirmed by him, ſo ſoon as *he* can ſay the Creed, the Lord's Prayer, and the Ten Commandments, in the vulgar tongue, and be further inſtructed in the Church Catechiſm ſet forth for that purpoſe.

" It is certain, *&c.*"

" To take away all ſcruple, *&c.*"

The

thods of inſtruction and edification, whereby the minds of youth are moſt effectually formed and modelled upon the principles of religion and virtue. For which good purpoſe alſo, it will be neceſſary that *he* be habituated to daily and private devotions. — And in truth, all of us ſhould remember, that by Baptiſm we entered upon our Chriſtian profeſſion, engaging ourſelves to follow the example, and fight under the Standard of a crucified Saviour; that by his death and reſurrection was figuratively repreſented our dying to ſin in Baptiſm, and being born again to a life of righteouſneſs; and that conſequently as Chriſtians, we are under the ſtrongeſt obligations to the practice of all purity, piety, and godlineſs.

¶ *Then ſhall he add*, &c.

YE are to take care that *this Child* be brought to the Biſhop to be confirmed by him as ſoon as he can repeat the Creed, the Lord's Prayer, and the Ten Commandments, in the vulgar tongue, and ſhall be ſufficiently inſtructed in the principles and doctrines of the Church Catechiſm.

" It is certain, *&c.*"

" To take away all ſcruple, *&c.*

The MINISTRATION of PRIVATE BAPTISM, &c.

¶ *The Curate of every Pariſh*, &c.

¶ *And alſo they ſhall warn them*, &c.

¶ *Firſt let the Miniſter of the Pariſh*, &c.

N. I baptize thee, In the Name of the Father, and of the Son, and of the Holy Ghoſt. *Amen.*

WE yield thee hearty thanks, moſt merciful Father, that it hath pleaſed thee to regenerate *this Infant* with thy holy Spirit: to receive *him* for thine own child by adoption, and to incorporate *him* into thy holy Church. And we humbly beſeech thee to grant, that as *he* is now made *partaker* of the death of thy Son, ſo *he* may be alſo of his reſurrection: and that finally, with the reſidue of thy Saints, *he* may inherit thine everlaſting kingdom, through the ſame thy Son Jeſus Chriſt our Lord. *Amen.*

¶ *And let them not doubt*, &c.

I Certify you, that according to the due and preſcribed order of the Church, *at ſuch a time*, and *in ſuch a place*, before divers witneſſes, I baptized this Child.

¶ *But*

The MINISTRATION of PRIVATE BAPTISM, &c.

¶ *The Curate of every Pariſh*, &c.

¶ *And alſo they ſhall warn them*, &c.

¶ *Firſt let the Miniſter of the Pariſh*, &c.

N. I baptize thee, In the Name of the Father, and of the Son, and of the Holy Ghoſt. *Amen.*

WE return thee moſt humble and hearty thanks, O merciful Father, who haſt been pleaſed to regenerate *this Infant* with water and thy holy Spirit, to receive *him* as thine own child by adoption, and to incorporate *him* into thy holy Church. Grant, we beſeech thee, Almighty God, that as *he* is by virtue of this ſacrament made *partaker* of the death of thy Son *he* may alſo be *partaker* of his reſurrection, and finally become a member of thy Church triumphant in heaven, through the merits of the ſame thy Son Jeſus Chriſt our Lord. *Amen.*

¶ *And let them not doubt*, &c.

I Certify you that according to the due and preſcribed order of the Church, *at ſuch a time*, and *in ſuch a place*, in the preſence of ſeveral witneſſes, I baptized this Child.

¶ *But*

¶ *But if the Child were baptized,* &c.

BY whom was this Child baptized?
Who was preſent when this Child was baptized?

Becauſe ſome things eſſential to this Sacrament may happen to be omitted through fear or haſte, in ſuch times of extremity; therefore I demand further of you,

With what matter was this Child baptized?
With what words was this Child baptized?

¶ *And if the Miniſter ſhall find,* &c.

I Certify you, that in this Caſe all is well done, and according unto due order, concerning the baptizing of this Child; who being born in original ſin, and in the wrath of God, is now by the laver of regeneration in Baptiſm, received into the number of the children of God, and heirs of everlaſting life: for our Lord Jeſus Chriſt doth not deny his grace and mercy unto ſuch Infants, but moſt lovingly doth call them unto him, as the holy Goſpel doth witneſs to our comfort on this wiſe.

S. *Mark* 10. 13.

THEY brought young children, *&c.*

¶ *After the Goſpel is read,* &c.

BEloved ye hear in this Goſpel the words of our Saviour Chriſt, that he commanded the children to be brought unto him; how he blamed

¶ *But if the Child were baptized*, &c.

BY whom was this Child baptized?
Who was preſent when this Child was baptized?

Becauſe ſome things eſſential to this Sacrament may happen to be omitted through fear or haſte, in a time of extremity, I therefore further demand of you,

With what matter was this Child baptized?
With what words was this Child baptized?

¶ *And if the Miniſter ſhall find*, &c.

I Certify you that in this Caſe all is well done, and according to due order; and therefore *this Infant*, who was born in ſin, and by nature a child of wrath, is by Baptiſm become a member of Jeſus Chriſt, a child of God by adoption, and an inheritor of the kingdom of heaven: For that children are capable of ſuch bleſſings and privileges, we may learn from the plain ſenſe and import of the following Goſpel, taken from the tenth chapter of St. *Mark*, and beginning at the thirteenth verſe.

THEY brought young children, *&c.*

¶ *After the Goſpel is read*, &c.

BEloved, ye find by the expreſs words of this gracious Goſpel, that our Saviour Chriſt not only permitted the young children to be introduced

blamed thoſe that would have kept them from him; how he exhorteth all men to follow their innocency. Ye perceive how by his outward geſture and deed he declared his good will towards them; for he embraced them in his arms, he laid his hands upon them, and bleſſed them. Doubt ye not therefore, but earneſtly believe, that he hath likewiſe favourably received *this* preſent *Infant*; that he hath embraced *him* with the arms of his mercy; and (as he hath promiſed in his holy Word) will give unto *him* the bleſſing of eternal life, and make *him partaker* of his everlaſting kingdom. Wherefore we being thus perſuaded of the good will of our heavenly Father, declared by his Son Jeſus Chriſt towards *this Infant*, let us faithfully and devoutly give thanks unto him, and ſay the Prayer which the Lord himſelf hath taught us;

OUR Father which art in heaven, *&c.*

ALmighty and everlaſting God, heavenly Father, we give thee humble thanks, that thou haſt vouchſafed to call us to the knowledge of thy grace and faith in thee: Increaſe this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to *this Infant*, that *he* being born again, and being made *an heir* of everlaſting ſalvation, through our Lord Jeſus Chriſt, may continue thy *ſervant*, and attain thy promiſe

introduced into his preſence, but was likewiſe much diſpleaſed with his diſciples, who ignorantly rebuked thoſe that brought them; that he declares their innocence and ſimplicity to be neceſſary qualifications for our admittance into the kingdom of God; and that he plainly ſignified his favour and good will towards them, by embracing them in his arms, laying his hands upon them, and bleſſing them. Good ground have we therefore, moſt earneſtly to believe that he hath extended his mercy to *this* preſent *Infant*; that he looked with an eye of approbation upon the charitable work of *his* baptiſm; and that by admitting *him* into covenant with himſelf, he will entitle *him* to an inheritance in his heavenly kingdom. In acknowledgement then of God's infinite goodneſs to us all in the diſpenſation of the Goſpel of his Son, and in behalf of *this Child* now to be received into the congregation of Jeſus Chriſt, let us offer our moſt devout and humble tribute of prayer and thankſgiving.

ALmighty and everlaſting God, who haſt called us to the knowledge of thy truth, and the profeſſion of thy moſt holy religion, accept our unfeigned thanks for thy wonderful goodneſs to loſt mankind in the miſſion of thy Son our Saviour Jeſus Chriſt. O gracious God, hear our ſupplications in behalf of *this Infant* now to be admitted into thy congregation; ſanctify *him* with the Holy Ghoſt through the

promiſe, through the ſame our Lord Jeſus Chriſt thy Son, who liveth and reigneth with thee and the Holy Spirit, now and for ever. *Amen.*

¶ *Then ſhall the Prieſt demand,* &c.

DOST thou, in the name of *this Child,* renounce the devil and all his works, the vain pomp and glory of the world, with all covetous deſires of the ſame, and the carnal deſires of the fleſh, ſo that thou wilt not follow, nor be led by them?

Anſ. I renounce them all.

Miniſter.

DOST thou believe in God the Father Almighty, *&c.*

Anſ. All this I ſtedfaſtly believe.

Miniſter.

WILT thou then obediently keep God's holy will and commandments, and walk in the ſame all the days of thy life?

Anſ. I will.

¶ *Then*

the whole courſe of his life, that *he* may continue ſtedfaſt in thy covenant, and thereby be made an heir of ſalvation through the merits of the ſame thy Son Jeſus Chriſt our Lord.

¶ *Then ſhall the Prieſt ſay,*

DEarly beloved, foraſmuch as *this Child is* already by Baptiſm received into the favour of Almighty God, and through his mercy in Chriſt Jeſus entitled to the kingdom of heaven and everlaſting life, agreeably to the divine promiſes in the goſpel, which ye well know will on God's part be moſt ſurely and punctually performed; it is neceſſary now that *he* alſo ſhould faithfully promiſe by you *his* ſponſors, (till *he* is able to take ſuch engagement upon *himſelf)* that he will ſtedfaſtly believe in God's holy word, renounce the world, the fleſh, and the devil, and live in ſincere obedience to the divine commandments.

I demand therefore,

DO ye ſeverally, *&c.*

¶ *Then ſhall the Prieſt,* &c.

OMerciful God, grant that the old man in *this Child* may ever be ſo buried, that the new man may be raiſed up in him.

Grant that all, *&c.*

Grant that he may, *&c.*

Grant that he may, *&c.*

¶ *Then*

¶ *Then ſhall the Prieſt ſay,*

WE receive this Child into the congregation of Chriſt's flock; and do * ſign *him* with the ſign of the Croſs; in token that hereafter *he* ſhall not be aſhamed to confeſs the faith of Chriſt crucified, and manfully to fight under his banner, againſt ſin, the world, and the devil; and to continue Chriſt's faithful ſoldier and ſervant unto *his* life's end. *Amen.*

* Here the Prieſt ſhall make a Croſs upon the Child's forehead.

¶ *Then ſhall the Prieſt ſay,*

SEEING now, dearly beloved brethren, that *this Child* is by Baptiſm regenerate, and grafted into the body of Chriſt's Church, let us give thanks unto Almighty God for theſe benefits, and with one accord make our prayers unto him, that *he* may lead the reſt of *his* life according to this beginning.

¶ *Then ſhall the Prieſt ſay,*

WE yield thee moſt hearty thanks, moſt merciful Father, that it hath pleaſed thee to regenerate *this Infant* with thy Holy Spirit, to receive *him* for thine own *Child* by adoption, and to incorporate *him* into thy holy Church.

And

¶ *Then the Prieſt ſhall take the Child,* &c.

I demand the name of this child.

Which being pronounced;

¶ *The Prieſt ſhall ſay,*

N. We receive thee into the congregation and flock of Jeſus Chriſt; and ſign thee with the ſign of the Croſs; in token of thy future engagement to confeſs the faith of Chriſt crucified; to fight under his banner againſt the world, the fleſh, and the devil; and to continue his faithful ſoldier and ſervant unto thy life's end. *Amen.*

¶ *Then ſhall the Prieſt ſay,*

DEarly beloved, *this Infant* being by Baptiſm regenerate, and grafted into the body of Chriſt's Church, let us give thanks unto Almighty God for theſe privileges and bleſſings beſtowed on *him*; and offer our humble and earneſt petitions to the divine Majeſty, that *he* may lead *his* whole life agreeably to this beginning.

¶ *Then ſhall be ſaid, all kneeling,*

OUR Father, who art in heaven, *&c.*

¶ *Then ſhall the Prieſt ſay,*

WE return thee moſt humble and hearty thanks, O merciful Father, who haſt

And humbly we beſeech thee to grant, that *he* being dead unto ſin, and living unto righteouſneſs, and being buried with Chriſt in his death, may crucify the old man, and utterly aboliſh the whole body of ſin; and that as *he* is made *partaker* of the death of thy Son, *he* may alſo be *partaker* of his reſurrection; ſo that finally with the reſidue of thy holy Church, *he* may be an *inheritor* of thine everlaſting kingdom, through Chriſt our Lord. *Amen.*

¶ *Then all ſtanding up,*& c.

FORASMUCH as *this Child* hath, *&c.*

¶ *But if they which bring the Infant,* &c.

IF thou art not already baptized, *&c.*

The

been pleaſed to baptize *this Child* with the Holy Ghoſt, and to receive *him* into thy holy Catholic Church. Grant, O God, we beſeech thee, that *he* being dead unto ſin, and alive unto righteouſneſs, may crucify the old man with all carnal affections and luſts; that *he* may ever be ſtrong in the grace that is in Chriſt Jeſus, and having fought a good fight, kept the faith, and finiſhed *his* courſe, may finally inherit thine everlaſting kingdom, through the merits of the ſame Jeſus Chriſt thy Son, our only Lord and Saviour. *Amen.*

¶ *Then all ſtanding up,* &c.

FORASMUCH as *this Child* hath, *&c.*

¶ *Then ſhall he add,* &c.

YE are to take care that *this Child,* &c.

¶ *But if they which bring the Infant,* &c.

IF thou are not already baptized, *&c.*

The MINISTRATION of Baptiſm of ſuch as are of Riper Years, &c.

¶ *When any ſuch Perſons*, &c.

¶ *And if they ſhall be found fit*, &c.

¶ *And ſtanding there*, &c.

DEarly beloved, foraſmuch as all men are conceived and born in ſin, (and that which is born of the fleſh is fleſh, and they that are in the fleſh cannot pleaſe God, but live in ſin, committing many actual tranſgreſſions;) and that our Saviour Chriſt ſaith, None can enter into the kingdom of God, except he be regenerate and born anew of water and of the Holy Ghoſt; I beſeech you to call upon God the Father, through our Lord Jeſus Chriſt, that of his bounteous mercy he will grant to *theſe Perſons* that thing which by nature *they* cannot have; that *they* may be baptized with water and the Holy Ghoſt, and received into Chriſt's holy Church, and be made *lively members* of the ſame.

¶ *Then ſhall the Prieſt*, &c.

Let us pray.

¶ *And here all the Congregation*, &c.

ALmighty and everlaſting God, who of thy great mercy didſt ſave Noah and his family

The MINISTRATION of

Baptiſm of ſuch as are of Riper Years, &c.

¶ *When any ſuch Perſons*, &c.

¶ *And if they ſhall be found fit*, &c.

¶ *And ſtanding there*, &c.

DEarly beloved, foraſmuch as all men are conceived and born in ſin, and our Saviour himſelf aſſures us, None ſhall enter into the kingdom of God, except they be born of water and of the Holy Ghoſt; (for that which is born of the fleſh is fleſh, and that which is born of the Spirit is Spirit:) I call upon you to join with me in application to the throne of grace; humbly beſeeching Almighty God to grant, that through his infinite mercies in Chriſt Jeſus his Son, *theſe Perſons*, now materially to be baptized with water, may likewiſe ſpiritually be baptized with the Holy Ghoſt, that thereby *they* may be received into the Catholick Church of Chriſt, and become *true members* of the ſame.

¶ *Then ſhall the Prieſt*, &c.

Let us pray.

¶ *And here all the Congregation*, &c.

ALmighty and everlaſting God, who in thy great mercy didſt ſave Noah and his fa-

mily in the ark from periſhing by water, and alſo didſt ſafely lead the children of Iſrael thy people through the Red ſea, figuring thereby thy Holy Baptiſm; and by the Baptiſm of thy well beloved Son Jeſus Chriſt in the river Jordan, didſt ſanctify the element of water to the myſtical waſhing away of ſin; We beſeech thee for thine infinite mercies, that thou wilt mercifully look upon theſe thy *ſervants*; waſh *them*, and ſanctify *them* with the Holy Ghoſt; that *they* being delivered from thy wrath, may be received into the ark of Chriſt's Church; and being ſtedfaſt in faith, joyful through hope, and rooted in charity, may ſo paſs the waves of this troubleſome world, that finally *they* may come to the land of everlaſting life; there to reign with thee world without end, through Jeſus Chriſt our Lord. *Amen.*

ALMIGHTY and immortal God, *&c.*

¶ *Then ſhall the people*, &c.

Hear the words of the Goſpel, *&c.*

THERE was a man of the Phariſees, *&c.*

¶ *After which he ſhall ſay*, &c.

BEloved, ye hear in this Goſpel the expreſs words of our Saviour Chriſt, that except a man be born of Water and of the Spirit, he cannot enter into the kingdom of God. Whereby ye may perceive the great neceſſity of this Sacrament, where it may be had. Likewiſe immediately

mily in the ark from periſhing by water; who didſt ſafely lead the children of Iſrael thy people through the Red Sea; prefiguring under thoſe deliverances the Sacrament of Baptiſm; who alſo by the Baptiſm of thy well beloved Son Jeſus Chriſt in the river Jordan didſt ſanctify water to the purpoſe of regeneration, and the conveyance of inward and ſpiritual grace; look with an eye of compaſſion, we humbly beſeech thee, upon *theſe* thy *ſervants*; baptize *them* and ſanctify *them* with the Holy Ghoſt, that *they* being delivered from thy wrath, may be received into thy holy Church, and thereby become *members* of thy Son Jeſus Chriſt, thine own *ſervants* by adoption, and *inheritors* of the kingdom of heaven. Grant this, O Father, for the ſake of the ſame Jeſus Chriſt, our moſt bleſſed Lord and Saviour. *Amen.*

ALMIGHTY and immortal God, *&c.*

¶ *Then ſhall the Prieſt*, &c.

Hear the words of the Goſpel, *&c.*

THERE was a man of the Phariſees, *&c.*

¶ *After which he ſhall ſay*, &c.

BEloved, ye hear in this Goſpel the expreſs declaration of our Saviour Chriſt, that except a man be born of water and of the Spirit, he cannot enter into the kingdom of God; which plain words very clearly point out the wretched depravity and corruption of our na-

immediately before his aſcenſion into heaven (as we read in the laſt chapter of Saint Mark's Goſpel) he gave command to his diſciples, ſaying, Go ye into all the world, and preach the Goſpel to every creature: He that believeth and is baptized, ſhall be ſaved; but he that believeth not, ſhall be damned. Which alſo ſheweth unto us the great benefit we reap thereby. For which cauſe Saint Peter the Apoſtle, when upon his firſt preaching of the Goſpel many were pricked at the heart, and ſaid to him and the reſt of the Apoſtles, Men and brethren, what ſhall we do? replied and ſaid unto them, Repent and be baptized every one of you for the remiſſion of ſins, and ye ſhall receive the gift of the Holy Ghoſt: for the promiſe is to you and your children, and to all that are afar off, even as many as the Lord our God ſhall call. And with many other words exhorted he them, ſaying, Save yourſelves from this untoward generation. For (as the ſame Apoſtle teſtifieth in another place) even Baptiſm doth now alſo ſave us (not the putting away of the filth of the fleſh, but the anſwer of a good conſcience towards God) by the reſurrection of Jeſus Chriſt. Doubt ye not therefore, but earneſtly believe, that he will favourably receive *theſe* preſent *perſons*, truly repenting and coming unto him by faith; that he will grant *them* remiſſion of their ſins, and beſtow upon *them* the Holy Ghoſt; that he will give *them* the bleſſing of eternal life,

ture, and the neceſſity of a new and ſpiritual birth to our ſalvation. Agreeably to this, our Lord immediately before his Aſcenſion into heaven, (as we read in the laſt chapter of St. *Mark*'s Goſpel) gave command to his Apoſtles, to go into all the world, and preach the Goſpel to every creature; adding theſe remarkable words, He that believeth and is baptized, ſhall be ſaved; but he that believeth not ſhall be damned. An expreſſion, which abundantly denotes the end and efficacy of Baptiſm; by which alone we can enter into covenant with Almighty God, and become, in and through his dear Son Jeſus Chriſt, the declared heirs of everlaſting ſalvation. It was upon theſe grounds the Apoſtle St. Peter, when upon the firſt preaching of the Goſpel, many were pricked at the heart, and ſaid unto him, and the reſt of the Apoſtles, Men and brethren, what ſhall we do?——replied in theſe words——Repent and be baptized every one of you in the name of Jeſus Chriſt, for the remiſſion of ſins, and ye ſhall receive the gift of the Holy Ghoſt. For the promiſe is unto you, and to your children, and to all that are afar off, even as many as the Lord our God ſhall call. For (as the Apoſtle obſerves in another place) even Baptiſm doth now alſo ſave us, (not the putting away of the filth of the fleſh, but the anſwer of a good conſcience towards God) by the reſurrection of Jeſus Chriſt. Good grounds, therefore, have we moſt earneſtly to believe that

life, and make *them partakers* of his everlaſting kingdom.

Wherefore we being thus perſuaded of the good will of our heavenly Father, towards *theſe perſons*, declared by his Son Jeſus Chriſt; let us faithfully and devoutly give thanks unto him, and ſay,

ALmighty and everlaſting God, heavenly Father, we give thee humble thanks, that thou haſt vouchſafed to call us to the knowledge of thy grace and faith in thee: Increaſe this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to *theſe perſons*, that *they* may be born again, and be made *heirs* of everlaſting ſalvation, through our Lord Jeſus Chriſt, who liveth and reigneth with thee and the Holy Spirit, now and for ever. *Amen.*

¶ *Then*

that God will extend his mercy to *theſe perſons* preſent, truly repenting of *their* ſins; and having a ſtedfaſt faith in his Son Jeſus Chriſt; and that, by admitting *them* into covenant with himſelf, he will ſpiritually baptize *them* with the Holy Ghoſt, and entitle *them* to an inheritance in his heavenly kingdom. In acknowledgement then of God's infinite goodneſs to us all in the diſpenſation of the Goſpel of his Son, and in behalf of *theſe perſons* now to be made *members* of his holy Church by Baptiſm, let us offer our moſt devout and humble tribute of prayer and thankſgiving.

ALmighty and everlaſting God, who haſt called us to the knowledge of thy truth, and the profeſſion of thy moſt holy religion, accept our unfeigned thanks for thy wonderful goodneſs to loſt mankind in the miſſion of thy Son our Saviour Jeſus Chriſt. O gracious God, hear our ſupplications in behalf of *theſe perſons*, now to be admitted into thy Church; ſave *them* by the waſhing of regeneration, and renewing of the Holy Ghoſt; and grant, that being baptized into the death of thy Son, *they* may hereafter through him attain to a joyful reſurrection from the Dead. Hear us, O God, for his ſake, who with thee, and the bleſſed Spirit liveth and reigneth, one God, now and for evermore. *Amen.*

¶ *Then*

¶ *Then ſhall the Prieſt ſpeak,* &c.

WELL beloved, who *are* come hither, deſiring to receive holy Baptiſm, *ye* have heard how the congregation hath prayed that our Lord Jeſus Chriſt would vouchſafe to receive you and bleſs you, to releaſe you of your ſins, to give you the kingdom of heaven and everlaſting life. *Ye* have heard alſo that our Lord Jeſus Chriſt hath promiſed in his holy word to grant all thoſe things that we have prayed for; which promiſe he for his part will moſt ſurely keep and perform.

Wherefore after this promiſe made by Chriſt, *ye* muſt alſo faithfully for your part promiſe in the preſence of theſe your Witneſſes, and this whole congregation, that *ye* will renounce the devil and all his works, and conſtantly believe God's holy word, and obediently keep his commandments.

¶ *Then ſhall the Prieſt demand,* &c.

Queſt. DOST thou renounce the devil, *&c.*
Anſ. I renounce them all.

Queſt. DOST thou believe in God the Father Almighty, *&c.*
Anſ. All this I ſtedfaſtly believe.

Queſt. Wilt thou be baptized in this faith?
Anſ. That is my deſire.

Queſt.

¶ *Then ſhall the Prieſt ſpeak,* &c.

DEarly beloved, who are come hither to receive the holy Sacrament of Baptiſm, *ye* have heard the prayers of this congregation, that Almighty God would vouchſafe to receive you, to ſanctify you with the Holy Ghoſt, and make you *heirs* of everlaſting ſalvation. *Ye* know likewiſe that our Lord Jeſus Chriſt hath promiſed in his Goſpel all theſe bleſſings and privileges which they have prayed for; and that this promiſe will on God's part be moſt ſurely and punctually performed. Wherefore after this promiſe made by Almighty God in and by his Son Jeſus Chriſt, ye muſt alſo faithfully promiſe on your parts, in the preſence of theſe your witneſſes, and that *ye* will ſtedfaſtly believe in God's holy word, renounce the world, the fleſh, and the devil, and live in ſincere obedience to the divine commandments.

I demand therefore,

DO *ye ſeverally* believe in God the Father Almighty, *&c.*

Anſ. All this I ſtedfaſtly believe.

Miniſter.

DO *ye ſeverally* renounce the world, the fleſh, and the devil?

Anſ. I renounce them all.

Miniſter

Queſt. WILT thou then obediently keep God's holy will and commandments, and walk in the ſame all the days of thy life?

Anſ. I will endeavour ſo to do, God being my helper.

¶ *Then ſhall the Prieſt ſay,*

O Merciful God, grant that the old Adam in *theſe perſons* may be ſo buried, that the new man may be raiſed up in *them*. Amen.

Grant that all carnal affections may die in *them*, and that all things belonging to the Spirit may live and grow in *them*. Amen.

Grant that *they* may have power and ſtrength to have victory, and to triumph againſt the devil, and the world, and the fleſh. *Amen.*

Grant that *they* being here dedicated to thee by our office and miniſtry, may alſo be endued with heavenly virtue, and everlaſtingly rewarded, through thy mercy, O bleſſed Lord God, who doſt live and govern all things, world without end. *Amen.*

ALmighty everliving God, whoſe moſt dearly beloved Son Jeſus Chriſt, for the forgiveneſs of our ſins, did ſhed out of his moſt precious ſide both water and blood, and gave commandment to his diſciples, that they ſhould go teach all nations, and baptize them, In the Name of the Father, and of the Son, and of the Holy Ghoſt; Regard, we beſeech thee, the ſupplications of this congregation: ſanctify this water

Miniſter.

DO *ye ſeverally* engage to live in ſincere conformity to God's holy commandments?

Anſ. I do.

¶ *Then ſhall the Prieſt ſay,*

O Merciful God, grant that the old man in *theſe perſons* may be ſo buried, that the new man may be raiſed up in *them.*

Grant that all carnal appetites may die in *them,* and that all ſpiritual affections may live and grown in *them.*

Grant that *they* may be enabled by the aſſiſtance of thy grace to triumph over the world, the fleſh, and the devil.

Grant that *they* may ſo happily accompliſh *their* ſpiritual warfare here, that hereafter *they* may receive the crown of glory which the Lord hath prepared for them that love him.

ALmighty and everliving God, whoſe moſt dearly beloved Son Jeſus Chriſt did ſhed from his moſt precious ſide both water and blood, typifying thereby his two holy Sacraments; who alſo, after his reſurrection, gave commandment to his Apoſtles to go, and teach all nations, and baptize them, In the Name of the Father, and of the Son, and of the Holy Ghoſt; Regard, we moſt humbly beſeech thee, the

water to the myſtical waſhing away of ſin: and grant that the *perſons* now to be baptized therein, may receive the fulneſs of thy grace, and ever remain in the number of thy faithful and elect children, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall the Prieſt take each perſon,* &c.

N. I baptize thee, In the Name of the Father, and of the Son, and of the Holy Ghoſt. *Amen.*

¶ *Then ſhall the Prieſt ſay,*

WE receive *this perſon,* &c.

¶ *Then ſhall the Prieſt ſay,*

SEEING now, dearly beloved brethren, that *theſe perſons* are regenerate, and grafted into the body of Chriſt's Church, let us give thanks unto Almighty God for theſe benefits, and with one accord make our prayers unto him, that *they* may lead the reſt of *their* lives according to this beginning.

¶ *Then ſhall be ſaid,* &c.

OUR Father which art in heaven, *&c.*

WE yield thee humble thanks, O heavenly Father, that thou haſt vouchſafed to call

us

the petitions of thy congregation; ſanctify this water to the purpoſes of ſpiritual regeneration; and grant, that *theſe perſons* now to be baptized therewith, may ever be ſtrong in the grace that is in Chriſt Jeſus, and having fought a good fight, kept the faith, and finiſhed *their* courſe, may finally inherit thine everlaſting kingdom, through the merits of the ſame Jeſus Chriſt our moſt bleſſed Lord and Saviour. *Amen.*

¶ *Then ſhall the Prieſt take each perſon,* &c.

N. I baptize thee, In the Name of the Father, and of the Son, and of the Holy Ghoſt. *Amen.*

¶ *Then ſhall the Prieſt ſay,*

WE receive *this Perſon,* &c.

¶ *Then ſhall the Prieſt ſay,*

DEarly beloved, *theſe Perſons* being now regenerate, and grafted into the body of Chriſt's Church, let us give thanks unto Almighty God for theſe privileges and bleſſings beſtowed on *them*; and offer our humble and earneſt petitions to the divine Majeſty, that *they* may lead *their* whole lives agreeably to this beginning.

¶ *Then ſhall be ſaid,* &c.

OUR Father, who art in heaven, *&c.*

¶ *Then ſhall the Prieſt ſay,*

WE return thee moſt humble and hearty thanks, O merciful Father, who haſt

us to the knowledge of thy grace, and faith in thee; Increaſe this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to *theſe perſons*, that being now born again, and made *heirs* of everlaſting ſalvation, through our Lord Jeſus Chriſt, *they* may continue thy *ſervants*, and attain thy promiſes, through the ſame Lord Jeſus Chriſt thy Son, who liveth and reigneth with thee in the unity of the ſame Holy Spirit everlaſtingly. *Amen.*

¶ *Then all ſtanding up*, &c.

FOraſmuch as *theſe perſons have* promiſed in your preſence to renounce the devil and all his works, to believe in God, and to ſerve him; ye muſt remember that it is your part and duty to put *them* in mind what a ſolemn vow, promiſe, and profeſſion *they have* now made before this congregation, and eſpecially before you *their* choſen witneſſes. And ye are alſo to call upon *them* to uſe all diligence to be rightly inſtructed in God's holy word, that ſo *they* may grow in grace, and in the knowledge of our Lord Jeſus Chriſt, and live godly, righteouſly, and ſoberly in this preſent world.

¶ *And*

been pleaſed to regenerate *theſe perſons* with water, and thy Holy Spirit, to receive *them* as thine own *ſervants* by adoption, and to incorporate *them* into thy holy Church. Grant, we beſeech thee, Almighty God, that *they* being dead unto ſin, and alive unto righteouſneſs, may crucify the old man with all carnal affections and luſts; and that as *they* are by virtue of this Sacrament made *partakers* of the death of thy Son, *they* may alſo be *partakers* of his reſurrection, and finally become *members* of thy Church triumphant in heaven, through the merits of the ſame thy Son Jeſus Chriſt our Lord. *Amen.*

¶ *Then all ſtanding up,* &c.

FOraſmuch as *theſe perſons* have in your preſence declared *their* belief in God's holy word, renounced the world, the fleſh, and the devil, and engaged to live in ſincere obedience to the divine commandments, *ye* muſt remember, that, in diſcharge of *your* parts and duties, ye are occaſionally to remind *them* of *their* declaration, and of the ſolemn covenant *they* have here entered into before this congregation, and you *their* choſen witneſſes. And, in order to *their* ſpiritual improvement, it will be your duty, if you ſee cauſe, to call upon *them* to frequent the publick ſervice of the Church, to hear ſermons, to receive the holy Sacrament, (*they* having been confirmed, or being deſirous of confirmation) and to attend to all thoſe

¶ *And then ſpeaking to,* &c.

AND as for you who have now by Baptiſm, put on Chriſt, it is your part and duty alſo, being made the *children* of God, and of the light by faith in Jeſus Chriſt, to walk anſwerably to your Chriſtian calling, and as becometh, the *children* of light: remembering always that Baptiſm repreſenteth unto us our profeſſion; which is to follow the example of our Saviour Chriſt, and to be made like unto him; that as he died and roſe again for us; ſo ſhould we, who are baptized, die from ſin, and riſe again unto righteouſneſs, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godlineſs of living.

¶ *It is expedient,* &c.

¶ *If any Perſons not baptized,* &c.

A CATECHISM, *&c.*

Queſtion.

WHAT is your Name?

Anſw. N. or M.

Queſt. Who gave you this Name?

Anſw.

means by which *they* may grow in grace, and in the knowledge of our Lord Jeſus.

¶ *And then ſpeaking to,* &c.

AND as for you, who have now by Baptiſm put on Chriſt, *ye* cannot but be ſenſible how much it concerns you to walk worthy of the vocation wherewith ye are called. — And in truth, all of us ſhould remember, that by Baptiſm we entered upon our Chriſtian profeſſion, engaging ourſelves to follow the example, and fight under the Standard of a crucified Saviour; that by his death and reſurrection was figuratively repreſented our dying to ſin in Baptiſm, and being born again to a life of righteouſneſs; and that conſequently as Chriſtians, we are under the ſtrongeſt obligations to the practice of all purity, piety, and godlineſs.

¶ *It is expedient,* &c.

¶ *If any Perſons not baptized,* &c.

A CATECHISM, *&c.*

Queſtion.

WHAT is your Name?

Anſw. N. or M.

Queſt. Who gave you this Name?

Anſw. My Godfathers and Godmothers in my Baptiſm; wherein I was made a member of Chriſt, the Child of God, *&c.*

Queſt. What did your Godfathers and Godmothers then for you?

Anſw. They did promiſe and vow three things in my name:

Firſt, that I ſhould renounce the devil and all his works, the pomps and vanity of this wicked world, and all the ſinful luſts of the fleſh. Secondly, that I ſhould believe all the Articles of the Chriſtian Faith. And thirdly, that I ſhould keep God's holy Will and Commandments, and walk in the ſame all the days of my life.

Queſt. Doſt thou not think that thou art bound to believe and to do as they have promiſed for thee?

Anſw. Yes verily; and by God's help ſo I will. And I heartily thank our heavenly Father, that he hath called me to this ſtate of ſalvation, through Jeſus Chriſt our Saviour. And I pray unto God to give me his grace, that I may continue in the ſame unto my life's end.

Catechiſt. Rehearſe the Articles of thy belief.

Anſw. I believe in God the Father, *&c.*

Queſt. What doſt thou chiefly learn in theſe Articles of thy belief.

Anſw. Firſt, I learn to believe in God the Father, who hath made me and all the world.

Secondly,

Anſw. My Godfathers and Godmothers at my Baptiſm, by which I was made a member of Chriſt, a child of God, *&c.*

Queſt. What did your Godfathers and Godmothers then undertake in your name?

Anſw. They promiſed and engaged in my name, firſt, that I ſhould believe all the Articles of the Chriſtian faith. Secondly, that I ſhould renounce the world, the fleſh, and the devil. Thirdly, that I ſhould live in ſincere obedience to God's holy Commandments.

Queſt. Doſt thou not think that thou art bound to believe and to do, as they promiſed and engaged for you?

Anſ. Yes ſurely; and by God's help ſo I will: And I moſt humbly thank our heavenly Father, who hath called me to this ſtate of ſalvation; and will pray unto him to give me his grace, that I may continue in the ſame unto my life's end.

Catechiſt. Rehearſe the Articles, *&c.*

Anſw. I believe in God the Father, *&c.*

Queſt. What are the moſt eſſential Articles of this ſummary of the Chriſtian Faith?

Anſw. The Godhead of the Father, and of the Son, and of the Holy Ghoſt. And accordingly I profeſs to believe,

Firſt, in God the Father, who made me and all the world:

Secondly, in God the Son, who hath redeemed me, and all mankind.

Thirdly, in God the Holy Ghoſt, who ſanctifieth me, and all the people of God.

Queſt. You ſaid that your Godfathers and Godmothers did promiſe for you, that you would keep God's commandments. Tell me how many there be?

Anſw. Ten.

Queſt. Which be they?

Anſw. The ſame which God ſpake in the twentieth Chapter of Exodus, ſaying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the Houſe of bondage.

I. Thou

Secondly, in God the Son, who redeemed me and all mankind:

Thirdly, in God the holy Ghoſt, who ſanctifieth us, and worketh in us to will and to do of his good pleaſure.

Queſt. You ſaid, that your Godfathers and Godmothers undertook in your name that you ſhould renounce the world, the fleſh, and the devil; what do you mean by the world?

Anſw. The vanities, follies, vices, and wicked cuſtoms of the world.

Queſt. What do you mean by the fleſh?

Anſ. All ſins of intemperance and ſenſuality.

Queſt. What do you mean by the devil?

Anſw. The prince of the fallen angels, the father of lies, the tempter and ſeducer of mankind to all manner of ſin.

Queſt. You ſaid, that your Godfathers and Godmothers engaged in your name that you ſhould live in ſincere conformity to God's holy commandments. What and which are they?

Anſ. They are contained in the holy Scriptures both of the Old and New Teſtament; and are virtually implied in thoſe Ten Commandments which God delivered with his own mouth to his ancient people the children of Iſrael upon Mount Sinai; to ſome one or other of which, as improved and enlarged in extent and obligation by our bleſſed Saviour in his Sermon on the Mount, every thing which a good Chriſtian ought to do, or to avoid, may be reduced.

I. Thou ſhalt have none, *&c.*

Queſt. What doſt thou chiefly learn by theſe Commandments?

Anſw. I learn two things: My duty towards God, and my duty towards my neighbour.

Queſt. What is thy duty towards God?

Anſw. My duty towards God is to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my ſoul, and with all my ſtrength; to worſhip him, to give him thanks, to put my whole truſt in him, to call upon him, to honour his holy Name and his word: and to ſerve him truly all the days of my life.

Queſt. What is thy duty towards thy neighbour?

Anſw. My duty towards my neighbour is to love him as myſelf, and to do to all men, as I would they ſhould do unto me. To love, honour, and ſuccour, my father and mother. To honour and obey the King, and all that are put in authority under him. To ſubmit myſelf to all my governors, teachers, ſpiritual paſtors and maſters. To order myſelf lowly and reverently to all my betters. To hurt no body by word or deed. To be true and juſt in all my dealings. To bear no malice nor hatred in my heart. To keep my hands from picking and ſtealing, and my tongue from evil ſpeaking, lying and ſlandering. To keep my body in temperance,

Catechiſt. Repeat thoſe Commadments.

Anſw. I. Thou ſhalt have none, *&c.*

Queſt. In what are you inſtructed by theſe Commandments?

Anſw. In my duty towards God, my neighbour, and myſelf.

Queſt. What is your duty towards God?

Anſw. My duty towards God is to believe in him, to fear him, and to love him, with all my heart, with all my ſoul, with all my mind, and with all my ſtrength; to worſhip him, to give him thanks, to put my whole truſt in him, to call upon him both publickly and privately; to honour his holy Name and his Word; to reverence his holy ordinances; and to ſerve him truly all the days of my life.

Queſt. What is your duty towards your neighbour?

Queſt. My duty towards my neighbour is to love him as myſelf, and to do unto all men as I would they ſhould do unto me. To love, honour, and ſuccour my father and mother. To honour and obey the King, and all who are put in authority under him. To ſubmit myſelf to all my governors, and teachers, ſpiritual and temporal. To behave myſelf reſpectfully to all my betters. To injure nobody by force or fraud. To be true and juſt in all my dealings. To refrain my hands from pilfering and ſtealing, and my tongue from evil ſpeaking, lying and ſlandering. In a word, to do my duty chearfully and conſcientiouſly in every

ſtation

temperance, ſoberneſs, and chaſtity. Not to covet or deſire other men's goods; but to learn and labour truly to get mine own living, and to do my duty in that ſtate of life unto which it ſhall pleaſe God to call me.

Catechiſt. My good child know this, that thou art not able to do theſe things of thyſelf, nor to walk in the commandments of God, and to ſerve him, without his ſpecial grace, which thou muſt learn at all times to call for by fervent Prayer. Let me hear therefore if thou canſt ſay the Lord's Prayer.

Anſw. OUR Father which art in heaven, *&c.*

Queſt. What deſireſt thou of God in this Prayer?

Anſw. I deſire my Lord God, our heavenly Father, who is the giver of all goodneſs, to ſend

ſtation and relation of life to which it ſhall pleaſe God to call me.

Queſt. What is your duty to yourſelf?

Anſw. My duty to myſelf requires me to be temperate in all things; to be chaſte in thought, word, and deed; to be humble, meek, and lowly in heart; to uſe the good things of this life with moderation; to ſubmit patiently to all the diſpenſations of God's providence; and in whatſoever ſtate I am therewith to be content.

Queſt. Do you think you ſtand in need of no aſſiſtance to enable you to perform theſe ſeveral branches of your Chriſtian duty?

Anſw. I ſtand in need of continual aſſiſtance for this purpoſe; for of myſelf I can do nothing.

Queſt. What aſſiſtance do you hope for, and by what means is it to be obtained?

Anſw. The aſſiſtance of divine grace, which is to obtained by earneſt and conſtant prayer; for our heavenly Father has promiſed in his goſpel to give his holy Spirit to them that aſk him.

Queſt. Do you know no prayer particularly ſuited to this occaſion?

Anſw. Yes; the Prayer which our Lord Jeſus Chriſt himſelf has taught us.

Catechiſt. Repeat it.

Anſw. OUR Father who art in heaven, *&c.*

Queſt. What is is the ſum of your requeſts to Almighty God in this Prayer?

Anſw. I deſire my Lord God our heavenly Father, who is the Fountain of all goodneſs,

to

ſend his grace unto me, and to all people, that we may worſhip him, ſerve him, and obey him, as we ought to do. And I pray unto God that he will ſend us all things that be needful both for our ſouls and bodies; and that he will be merciful unto us, and forgive us our ſins; and that it will pleaſe him to ſave and defend us in all dangers ghoſtly and bodily; and that he will keep us from all ſin and wickedneſs, and from our ghoſtly enemy, and from everlaſting death. And this I truſt he will do of his mercy and goodneſs, through our Lord Jeſus Chriſt. And therefore I ſay, Amen. So be it.

Queſt. How many Sacraments, *&c. &c.*

¶ *The Curate of every Pariſh*, &c.

¶ *And all Fathers, Mothers*, &c.

¶ *So ſoon as Children are come*, &c.

¶ *And whenſoever the Biſhop*, &c.

to eſtabliſh in his grace the kingdom of his bleſſed Son throughout the whole earth, that all mankind may ſerve, worſhip, and adore him, agreeably to his own will, and according to the example of the holy Angels in heaven. And I likewiſe pray unto him to give us all things neceſſary both for our bodily and ſpiritual ſuſtenance; to be merciful to us and forgive us our ſins, in conſideration of our forgiving thoſe who have injured or offended us; to ſave us in all dangers, and reſcue us from all temptations, from the evil of ſin here, and from everlaſting puniſhment hereafter.

Queſt. How many Sacraments, *&c. &c.*

*** Inſtead of — *which are verily and indeed taken*, — read — *which are ſpiritually and effectually taken.*

¶ *The Curate of every Pariſh*, &c.

¶ *And all Fathers, Mothers*, &c.

¶ *So ſoon as Children are come*, &c.

¶ *And whenſoever the Biſhop*, &c.

The Order of Confirmation, &c.

¶ *Upon the day appointed,* &c.

TO the end that Confirmation may be miniſtered to the more edifying of ſuch as ſhall receive it, the Church hath thought good to order, That none hereafter ſhall be Confirmed, but ſuch as can ſay the Creed, the Lord's Prayer, and the Ten Commandments; and can alſo anſwer to ſuch other Queſtions, as in the ſhort Catechiſm are contained: which order is very convenient to be obſerved, to the end that children being now come to the years of diſcretion, and having learned what their Godfathers and Godmothers promiſed for them in Baptiſm, they may themſelves with their own mouth and conſent, openly before the Church, ratify and confirm the ſame, and alſo promiſe that by the grace of God, they will evermore endeavour themſelves faithfully to obſerve ſuch things as they by their own confeſſion have aſſented unto.

¶ *Then*

The Order of Confirmation, &c.

¶ *Upon the day appointed,* &c.

IN order that Confirmation may be adminiſtered to the effectual edification of thoſe who ſhall receive it, the Church hath thought good to ordain that none ſhall be admitted to it, but ſuch as not only can barely repeat, but have likewiſe a competent ſenſe of, every thing contained in the Catechiſm, which is a ſummary of our moſt holy religion. For it is undoubtedly requiſite that all ſhould underſtand and duly conſider the nature of the engagement entered into in their names by their Godfathers and Godmothers at their Baptiſm, before they publickly renew and ratify the ſame with their own mouths, and in their own perſons; acknowledging themſelves bound through the whole courſe of their lives to believe and act accordingly. I truſt therefore that you appear before me ſufficiently qualified for, and thoroughly ſenſible of the importance of Confimation; that by the due adminiſtration of this ancient and ſacred rite, ſuch a portion of God's holy Spirit may be conveyed unto you, as ſhall enable you with your own concurrent and earneſt endeavours, to lead ſober, righteous, and godly lives, to the honour of God, and the everlaſting ſalvation of your ſouls.

¶ *Then ſhall the Biſhop ſay,*

DO ye here in the preſence of God, and of this Congregation, *&c. &c.*

¶ *And every one ſhall anſwer,* &c.

The Biſhop.

OUR help is in the name, *&c.*

Biſhop. Let us pray.

ALmighty and everliving God, who haſt vouchſafed to regenerate theſe thy ſervants by Water and the Holy Ghoſt, and haſt given unto them forgiveneſs of all their ſins; Strengthen them, we beſeech thee, O Lord, with the Holy Ghoſt the Comforter, and daily increaſe in them thy manifold gifts of grace; the ſpirit of wiſdom and underſtanding; the ſpirit of counſel and ghoſtly ſtrength; the ſpirit of knowledge and true godlineſs; and fill them, O Lord, with the ſpirit of thy holy fear, now and for ever. *Amen.*

¶ *Then all of them,* &c.

DEfend, O Lord, this thy child, [*or this thy ſervant*] with thy heavenly grace, that *he* may continue thine for ever: and daily increaſe in thy Holy Spirit more and more, until *he* come unto thy everlaſting kindom. Amen.

¶ *Then*

¶ *Then ſhall the Biſhop ſay,*

DO ye here in the preſence of God, and of this Congregation, *&c. &c.*

Inſtead of — *name*, — read — *names.*

¶ *And every one ſhall anſwer*, &c.

Biſhop.

OUR help is in the name, *&c.*

Biſhop. Let us pray.

ALmighty and moſt merciful God, who didſt vouchſafe to regenerate theſe thy ſervants at their Baptiſm, by Water and the Holy Ghoſt, for the remiſſion of their ſins; ſtabliſh, ſtrengthen, and confirm them in all goodneſs, we humbly beſeech thee, by the influence and aſſiſtances of thy heavenly grace. Let the ſpirit of wiſdom and underſtanding, the ſpirit of counſel and might, the ſpirit of knowledge and of the fear of thee, O God, reſt upon them now and for ever, through the merits of thy Son, Jeſus Chriſt our Lord. *Amen.*

¶ *Then all of them*, &c.

O Lord, protect, defend, and aſſiſt this thy ſervant with the grace of thy holy Spirit, confirm, ſtrengthen, and eſtabliſh *him* in all goodneſs, and make *him* partaker of the everlaſting kingdom of thy Son, our Lord Jeſus Chriſt.

¶ *Then ſhall the Biſhop ſay,*

The Lord be, *&c.*

¶ *And all kneeling down,* &c.

Let us pray.

OUR Father which art in heaven, *&c.*

¶ *And this Collect.*

ALmighty and everlaſting God, who makeſt us both to will and to do thoſe things that be good and acceptable to thy divine Majeſty; We make our humble ſupplication unto thee for theſe thy ſervants, upon whom (after the example of thy holy Apoſtles) we have now laid our hands, to certify them (by this ſign) of thy favour and gracious goodneſs towards them. Let thy fatherly hand, we beſeech thee, ever be over them; let thy holy Spirit ever be with them; and ſo lead them in the knowledge and obedience of thy Word, that in the end they may obtain everlaſting life, through our Lord Jeſus Chriſt, who with thee and the Holy Ghoſt liveth and reigneth, ever one God, world without end. *Amen.*

O Almighty Lord, and everlaſting God, vouchſafe, we beſeech thee, to direct, ſanctify, and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments; that through thy moſt mighty protection, both here and ever, we may be preſerved

¶ *Then ſhall the Biſhop ſay,*

The Lord be, *&c.*

¶ *And all kneeling down,* &c.

Let us pray.

OUR Father who art in heaven, *&c.*

¶ *And this Collect.*

ALmighty and everlaſting God, whoſe holy Spirit worketh in us to will and to do thoſe things that are acceptable to thy divine Majeſty, we repeat our humble ſupplications unto thee in behalf of theſe thy ſervants, upon whom, after the example of thy holy Apoſtles, we have now laid our hands, in token of thy favour and good will towards them. Let thy fatherly hand, we beſeech thee, ever be over them; let thy holy Spirit ever be with them; and ſo guide and conduct them in the knowledge of, and in obedience to thy bleſſed word, that they may finally obtain everlaſting life, through our Lord Jeſus Chriſt, who with thee and the Holy Ghoſt, liveth and reigneth ever one God world without end. *Amen.*

OAlmighty Lord, and everlaſting God, vouchſafe, we beſeech thee, to ſanctify our wills, and direct and govern our affections, that by thy gracious aſſiſtance, we may be duly qualified for thoſe heavenly pleaſures which are at thy right hand for evermore, through the

preſerved in body and ſoul, through our Lord and Saviour Jeſus Chriſt. *Amen.*

¶ *Then the Biſhop ſhall bleſs,* &c.

THE bleſſing of God Almighty, *&c.*

¶ *And there ſhall none be admitted,* &c.

The FORM of Solemnization of MATRIMONY.

¶ *Firſt the Banns of all,* &c.

I Publiſh the Banns of Marriage between *M.* of ———, and *N.* of ———. If any of you know cauſe or juſt impediment why theſe two perſons ſhould not be joined together in holy Matrimony, ye are to declare it: This is the firſt [*ſecond* or *third*] time of aſking.

¶ *And if the Perſons,* &c.

¶ *At the day and time appointed,* &c.

DEarly beloved, we are gathered together here in the ſight of God, and in the face of this congregation, to join together this man and this woman in holy Matrimony; which is an honourable eſtate, inſtituted of God in the time of man's innocency, ſignifying unto us the myſtical union that is betwixt Chriſt and his

merits and mediation of thy Son Jeſus Chriſt our Lord. *Amen.*

¶ *Then the Biſhop ſhall bleſs,* &c.

THE bleſſing of God Almighty, *&c.*

¶ *And there ſhall none be admitted,* &c.

The FORM of Solemnization of MATRIMONY.

¶ *Firſt the Banns of all,* &c.

I Publiſh the Banns of Matrimony between *M.* of ———, and *N.* of ———. If any man knows any juſt cauſe why theſe two perſons ſhould not be joined together in holy Matrimony, let him declare it; this being the firſt [*ſecond* or *laſt*] time of aſking.

¶ *And if the Perſons,* &c.

¶ *At the day and time appointed,* &c.

DEarly beloved, we are here aſſembled, in the ſight of God, and in the face of this congregation, to join together this man and this woman in holy Matrimony; which honourable ſtate was, at the beginning of the world, inſtituted by God himſelf in the time of man's innocence; and is a kind of type or

his Church; which holy eſtate Chriſt adorned and beautified with his preſence and firſt miracle that he wrought in Cana of Galilee, and is commended of Saint Paul to be honourable among all men; and therefore is not by any to be enterpriſed, nor taken in hand unadviſedly, lightly, or wantonly, to ſatisfy men's carnal luſts and appetites, like brute beaſts that have no underſtanding; but reverently, diſcreetly, adviſedly, ſoberly, and in the fear of God, duly conſidering the cauſe for which Matrimony was firſt ordained.

Firſt, it was ordained for the procreation of children, to be brought up in the fear and nurture of the Lord, and to the praiſe of his holy Name.

Secondly, it was ordained for a remedy againſt ſin, and to avoid fornication, that ſuch perſons as have not the gift of continency, might marry and keep themſelves undefiled members of Chriſt's body.

Thirdly, it was ordained for the mutual ſociety, help and comfort that the one ought to have of the other, both in proſperity and adverſity.

Into which holy eſtate theſe two perſons preſent come now to be joined. Therefore if any man can ſhew any juſt cauſe why they may not lawfully be joined together, let him now ſpeak, or elſe hereafter for ever hold his peace.

¶ *And*

repreſentation of the ſpiritual and myſtical union and marriage betwixt Chriſt and his Church. Our Saviour, when upon earth, did manifeſt honour to this holy ſtate by his preſence, and the miracle he wrought at the marriage of Cana in Galilee; and the Apoſtle expreſsly pronounces marriage honourable in his epiſtle to the Hebrews. Men therefore ought by no means to enter into this ſtate raſhly, or wantonly, with a brutal view to the gratification of their carnal luſts and appetites; but with diſcretion, ſobriety, and reverence, as in the fear of God; and with a due conſideration of the wiſe and good ends of it's inſtitution!—Firſt, it was inſtituted for the propagation and increaſe of mankind.—It was, ſecondly appointed as a remedy againſt ſin, and for the prevention of fornication, that thoſe who have not the gift of continency might marry, and keep themſelves undefiled members of Chriſt's body, the Church.—And a third end of it's inſtitution was the mutual ſociety, help, and comfort of the married parties, and their reciprocal advantage both in proſperity and adverſity.——Such is the nature and end of that holy ſtate, which theſe two perſons preſent, deſire to enter into; and therefore if any man can ſhew any juſt cauſe why they ſhould not be joined together, let him now ſpeak, or elſe hereafter hold his peace.

¶ *And*

¶ *And alſo ſpeaking to*, &c.

I Require and charge you both, (as ye will anſwer at the dreadful day of judgment, when the ſecrets of all hearts ſhall be diſcloſed) that if either of you know any impediment, why ye may not be lawfully joined together in Matrimony, ye do now confeſs it. For be ye well aſſured, that ſo many as are coupled together other than God's Word doth allow, are not joined together by God, neither is their Matrimony lawful.

¶ *At which day of marriage*, &c.

¶ *If no impediment*, &c.

M. WILT thou have this woman to be thy wedded wife, to live together after God's ordinance, in the holy eſtate of Matrimony? Wilt thou love her, comfort her, honour, and keep her in ſickneſs and in health, and forſaking all other, keep thee only unto her, ſo long as ye both ſhall live?

¶ *The Man ſhall anſwer*, &c.

¶ *Then ſhall the Prieſt ſay*, &c.

N. WILT thou have this man to thy wedded huſband, to live together after God's ordinance in the holy eſtate of Matrimony? Wilt thou obey him, ſerve him, love, honour and keep him in ſickneſs and in health; and forſaking all other, keep thee only unto him, ſo long as ye both ſhall live?

¶ *And alſo ſpeaking to*, &c.

I Require and charge you both, as ye will anſwer at the dreadful day of judgment, when the ſecrets of all hearts ſhall be diſcloſed, if both or either of you know any juſt cauſe why you ſhould not be joined together in Matrimony, now freely to confeſs it. For, aſſure yourſelves, no Marriage is lawful in the ſight of God, but what is agreeable to the rules of his holy Word, and the laws of this land, grounded thereupon.

¶ *At which day of marriage*, &c.

¶ *If no impediment*, &c.

WILT thou have this woman to be thy wedded wife, and live with her, according to God's ordinance, in the holy ſtate of Matrimony: And wilt thou love, comfort, honour, and ſupport her; and be true and faithful to her, till you are parted by death?

¶ *The Man ſhall anſwer*, &c.

¶ *Then ſhall the Prieſt ſay*, &c.

WILT thou take this man to be thy wedded huſband, and live with him, according to God's ordinance, in the holy ſtate of Matrimony: Wilt thou love, comfort, honour, and obey him, and be true and faithful to him, till you are parted by death?

¶ *The*

¶ *The Woman ſhall anſwer*, &c.

¶ *Then ſhall the Miniſter ſay*,

Who giveth this Woman to be married to this Man?

¶ *Then ſhall they give*, &c.

¶ *The Miniſter receiving*, &c.

I *M.* take thee *N.* to my wedded wife, to have and to hold from this day forward, for better for worſe, for richer for poorer, in ſickneſs and in health, to love and to cheriſh, till death us do part, according to God's holy ordinance; and thereto I plight thee my troth.

¶ *Then ſhall they looſe*, &c.

I *N.* take thee *M.* to my wedded huſband, to have and to hold from this day forward, for better for worſe, for richer for poorer, in ſickneſs and in health, to love, cheriſh, and to obey, till death us do part, according to God's holy ordinance; and thereto I give thee my troth.

¶ *Then ſhall they again looſe*, &c.

WITH this Ring I thee wed, with my body I thee worſhip, and with all my worldly goods I thee endow: In the Name of the Father, and of the Son, and of the Holy Ghoſt. Amen.

¶ *Then*

¶ *The Woman ſhall anſwer*, &c.

¶ *Then ſhall the Miniſter ſay*,

Who giveth this Woman in marriage to this Man?

¶ *Then ſhall they give*, &c.

¶ *The Miniſter receiving*, &c.

I take and receive thee , agreeably to God's holy inſtitution, to be and remain from this day my true and lawful wife; and my companion, and partner in all circumſtances and conditions whatſoever, as well of adverſity as of proſperity. And I here accordingly plight thee my faith.

¶ *Then ſhall they looſe*, &c.

I take and receive thee , agreeably to God's holy inſtitution, to be and remain from this day my true and lawful huſband; and my companion, and partner in all circumſtances and conditions whatſoever, as well of adverſity as of proſperity. And I here accordingly plight thee my faith.

¶ *Then ſhall they again looſe*, &c.

THIS ring be the token of the matrimonial covenant betwixt me and thee.

¶ *Then*

¶ *Then the Man leaving the Ring*, &c.

Let us pray.

O Eternal God, creator and preſerver of all mankind, giver of all ſpiritual grace, the author of everlaſting life; Send thy bleſſing upon theſe thy ſervants, this Man and this Woman, whom we bleſs in thy Name: that as Iſaac and Rebecca, lived faithfully together, ſo theſe perſons may ſurely perform and keep the vow and covenant betwixt them made, (whereof this Ring given and received, is a token and pledge;) and may ever remain in perfect love and peace together, and live according to thy laws, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall the Prieſt join their right hands together, and ſay,*

Thoſe whom God hath joined together, let no man put aſunder.

¶ *Then ſhall the Miniſter ſpeak*, &c.

FOraſmuch as *M.* and *N.* have conſented together in holy wedlock, and have witneſſed the ſame before God and this company, and thereto have given and pledged their troth either to other, and have declared the ſame by giving and receiving of a Ring, and by joining of hands; I pronounce that they be man and wife together, In the Name of the Father, and of the Son, and of the Holy Ghoſt. *Amen.*

¶ *And*

¶ *Then ſhall the Prieſt join their right hands together, and ſay,*

Thoſe whom God hath joined together, let no man put aſunder.

¶ *Then ſhall the Miniſter ſpeak,* &c.

BRethren, foraſmuch as theſe two perſons have, in the preſence of God, and before this congregation, mutually plighted their faith, and willingly and openly entered into the ſolemn covenant of Matrimony, (of which this Ring is a viſible and ſignificant token and pledge) I here publickly pronounce them to be man and wife, In the Name of the Father, and of the Son, and of the Holy Ghoſt.

¶ *Then*

¶ *And the Miniſter ſhall,* &c.

GOD the Father, God the Son, God the Holy Ghoſt, bleſs, preſerve, and keep you; the Lord mercifully with his favour look upon you; and ſo fill you with all ſpiritual benediction and grace, that ye may ſo live together in this life, that in the world to come ye may have life everlaſting. *Amen.*

¶ *Then the Miniſter or Clerks,* &c.

Beati omnes. Pſalm 128.

BLESSED are they that, *&c.*

¶ *Or this Pſalm.*

Deus miſereatur. Pſalm 67.

GOD be merciful, *&c.*

¶ *The Pſalm ended,* &c.

Lord have mercy upon us, *&c.*

OUR Father which art in heaven, *&c.*

O Lord ſave thy people, *&c.*

Miniſter.

O God of Abraham, God of Iſaac, God of Jacob, bleſs theſe thy ſervants, and ſow the ſeed of eternal life in their hearts, that whatſoever in thy holy Word they ſhall profitably learn, they may indeed fulfil the ſame. Look, O Lord, mercifully upon them from heaven, and bleſs them. And as thou didſt ſend thy

¶ *Then the Miniſter or Clerks*, &c.

Beati omnes. Pſalm 128.

BLESSED are they that, *&c.*

¶ *Or this Pſalm.*

Deus miſereatur. Pſalm 67.

GOD be merciful, *&c.*

¶ *The Pſalm ended*, &c.

Lord have mercy upon us, *&c.*

OUR Father which art in heaven, *&c.*

O Lord ſave thy people, *&c.*

Miniſter.

O Eternal God, the Creator and Preſerver of all mankind, look favourably, we beſeech thee, upon theſe thy ſervants, this Man and this Woman, whom we bleſs in thy name. Grant that, after the example of holy men and holy women of old, they may truly and conſcientiouſly diſcharge their reſpective obligations

thy bleſſing upon Abraham and Sarah, to their great comfort: ſo vouchſafe to ſend thy bleſſing upon theſe thy ſervants, that they obeying thy will, and alway being in ſafety under thy protection, may abide in thy love unto their lives end, through Jeſus Chriſt our Lord. *Amen.*

¶ *This Prayer next following*, &c.

O Merciful Lord and heavenly Father, by whoſe gracious gift mankind is increaſed; We beſeech thee, aſſiſt with thy bleſſing theſe two perſons, that they may both be fruitful in procreation of children, and alſo live together ſo long in godly love and honeſty, that they may ſee their children chriſtianly and virtuouſly brought up, to thy praiſe and honour, through Jeſus Chriſt our Lord. *Amen.*

O God, who by thy mighty power haſt made all things of nothing, who alſo (after other things ſet in order) didſt appoint that out of man (created after thine own image and ſimilitude) woman ſhould take her beginning; and knitting them together, didſt teach that it ſhould never be lawful to put aſunder thoſe whom thou by Matrimony hadſt made one: O God, who haſt conſecrated the ſtate of Matrimony to ſuch an excellent myſtery, that in it is ſignified and repreſented the ſpiritual marriage and unity betwixt Chriſt and his Church: Look mercifully upon theſe thy ſervants, that both this man may love his wife, according to thy word, (as

under the covenant they have this day entered into, and live in perfect love and peace together, through Jesus Christ our Lord. *Amen.*

O Merciful Lord and heavenly Father, by whose gracious blessing mankind is increased, grant that these two persons, whom thou by Matrimony hast made one, may be a joyful Father and Mother of Children. Give them grace likewise to bring their children up in the nurture and fear of thee, that both they and their issue may finally inherit thy heavenly kingdom, through Jesus Christ our Lord. *Amen.*

GOD the Father, God the Son, God the Holy Ghost, bless, protect, and preserve you; continue you long, and as long as ye shall live together, a comfort, help, and support to each other, confirm and strengthen you both in all virtue and goodness, and finally bring you to everlasting happiness in the kingdom of heaven. *Amen.*

(as Chriſt did love his ſpouſe the Church, who gave himſelf for it, loving and cheriſhing it, even as his own fleſh,) and alſo that this woman may be lovely and amiable, faithful and obedient to her huſband, and in all quietneſs, ſobriety and peace, be a follower of holy and godly matrons. O Lord, bleſs them both, and grant them to inherit thy everlaſting kingdom, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall the Prieſt ſay,*

ALMIGHTY God, who at the, *&c.*

¶ *After which, if there be no Sermon,* &c.

ALL ye that are married, *&c.*

The ORDER for the VISITATION of the SICK.

¶ *When any Perſon is ſick,* &c.

PEACE be to this houſe, and to all that dwell in it.

¶ *When he cometh into the ſick man's* &c.

REMEMBER not, Lord, *&c.*

¶ *Then ſhall the Miniſter ſay,*

Let us pray.

Lord have mercy upon us, *&c.*

OUR

The ORDER for the VISITATION of the SICK.

¶ *When any Perſon is ſick,* &c.

PEACE be unto this houſe, and to all that dwell in it.

DEarly beloved, you cannot but be ſenſible that, as afflictions in general are, ſo that of ſickneſs in particular, is the viſitation of Almighty God, in whoſe hands are the iſſues of life and death, and of whoſe wiſe and gracious providence all things here below, all accidents, and cauſes are the inſtruments. Now whether

OUR Father which art in heaven, *&c.*

Miniſt. O Lord ſave thy ſervant;

Anſw. Which putteth *his* truſt in thee.

Miniſt. Send *him* help from thy holy place;

Anſw. And evermore mightily defend *him.*

Miniſt. Let the enemy have no advantage of *him*;

Anſw. Nor the wicked approach to hurt *him.*

Miniſt. Be unto *him*, O Lord, a ſtrong tower,

Anſw. From the face of his enemy.

Miniſt. O Lord, hear our prayers;

Anſw. And let our cry come unto thee.

Miniſter.

O Lord, look down from heaven, behold, viſit, and relieve this thy ſervant. Look upon *him* with the eyes of thy mercy, give *him* comfort and ſure confidence in thee, defend *him* from the danger of the enemy, and keep *him* in perpetual peace and ſafety, through Jeſus Chriſt our Lord. *Amen.*

HEAR us, Almighty and moſt merciful God and Saviour; extend thy accuſtomed goodneſs to this thy ſervant who is grieved with ſickneſs. Sanctify, we beſeech thee, this thy fatherly correction to *him*, that the ſenſe of *his* weakneſs may add ſtrength to *his* faith, and ſeriouſneſs to his repentance. That if it ſhall be thy good pleaſure to reſtore *him* to *his* former health, *he* may lead the reſidue of *his* life in thy fear, and to thy glory: or elſe give *him*

it hath pleaſed God to viſit you with this preſent infirmity, for the trial of your faith and integrity; for the correction of your follies, and the puniſhment of your ſins; or for the diſengagement of your thoughts and affections from the concerns, the cares, and the pleaſures of this world; or, probably, more or leſs, for all reaſons together; it is indiſputably your duty to poſſeſs your ſoul in patience, and humble reſignation to the divine Will; rather to be thankful to your heavenly Father for the merciful end and deſign of his diſpenſation, than ſullen and diſcontented under the ſmart of it; and to take ſuch a ſerious and impartial review of your whole life and converſation (as much as may be) as ſhall effectually diſpoſe you to be unfeignedly ſorry for all your miſdoings and tranſgreſſions, to fix your hopes and affections upon things above, where only true joys are to be found, to have a ſtrong and lively faith in the merits of Chriſt, and the promiſes of his Goſpel; and in conſequence hereof to place your full truſt and confidence in the mercy of God; that ſo this your ſickneſs, and all things elſe may work together for your ſpiritual good, and whenever it ſhall pleaſe your heavenly Father to call you out of this world, you may be removed into the manſions of the ſpirits of the Bleſſed, and at the day of judgment receive the crown of life, which he hath prepared for them that love him, thro' the merits and mediation of his dearly beloved Son Jeſus Chriſt your only Saviour and Redeemer.

him grace ſo to take thy viſitation, that after this painful life ended, he may dwell with thee in life everlaſting, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall the Miniſter exhort*, &c.

DEarly beloved, know this, that Almighty God is the Lord of life and death, and of all things to them pertaining, as youth, ſtrength, health, age, weakneſs, and ſickneſs. Wherefore, whatſoever your ſickneſs is, know you certainly, that it is God's viſitation. And for what cauſe this ſickneſs is ſent unto you, whether it be to try your patience for the example of others, and that your faith may be found in the day of the Lord, laudable, glorious and honourable, to the increaſe of glory and endleſs felicity; or elſe it be ſent unto you to correct and amend in you whatſoever doth offend the eyes of your heavenly Father; know you certainly, that if you truly repent you of your ſins, and bear your ſickneſs patiently truſting in God's mercy, for his dear Son Jeſus Chriſt's ſake, and render unto him humble thanks for his fatherly viſitation, ſubmitting yourſelf wholly unto his will, it ſhall turn to your profit, and help you forward in the right way that leadeth unto everlaſting life.

¶ *If the perſon viſited*, &c.

TAKE therefore in good part, *&c.*

¶ *Here*

¶ *Then the Miniſter ſhall ſay,*

REMEMBER not, Lord, *&c.*

Lord, have mercy upon us, *&c.*

OUR Father who art in heaven, *&c.*

Miniſt. O Lord, ſave thy ſervant;

Anſ. Who putteth *his* truſt in thee.

Miniſt. Let the tempter have no advantage over *him.*

Anſw. Nor his evil miniſters have acceſs unto *him.*

Miniſt. Send *him* help from thy holy place;

Anſw. Againſt the aſſaults of *his* ſpiritual enemies.

Miniſt. O Lord, hear our prayers;

Anſw. And let our cry come unto thee.

O Lord, look down from heaven, behold, ſtrengthen, and ſupport this thy Servant; give *him* comfort, and ſure confidence in thee; and keep *him* in perpetual peace and ſafety, through Jeſus Chriſt our Lord. *Amen.*

HEAR us, Almighty and moſt merciful God, and Saviour; extend thy compaſſion to this thy ſervant, who is viſited with ſickneſs. Sanctify, we beſeech thee, this thy fatherly diſpenſation to *his* benefit: and grant that the ſenſe of *his* bodily weakneſs may add ſtrength to *his* faith, and energy to *his* repentance: that if it ſhall be thy good pleaſure to reſtore *him* to *his* former health, *he* may lead the

¶ *Here the Miniſter ſhall rehearſe*, &c.

DOST thou believe in God, &c.

¶ *Then ſhall the Miniſter examine*, &c.

¶ *Theſe words before rehearſed*, &c.

¶ *The Miniſter ſhould not omit*, &c.

¶ *Here ſhall the ſick perſon be moved*, &c.

OUR Lord Jeſus Chriſt, who hath left power to his Church to abſolve all ſinners who truly repent and believe in him, of his great mercy forgive thee thine offences; and by his authority committed to me, I abſolve thee from all thy ſins, In the Name of the Father, and of the Son, and of the Holy Ghoſt. *Amen.*

¶ *And then the Prieſt ſhall ſay*, &c.

Let us pray.

OMoſt merciful God, who according to the multitude of thy mercies doſt ſo put away the ſins of thoſe who truly repent, that thou remembereſt them no more; Open thine eye of mercy upon this thy ſervant, who moſt earneſtly deſireth pardon and forgiveneſs. Renew in *him* (moſt loving Father) whatſoever hath been decayed by the fraud and malice of the devil, or by *his* own carnal will and frailneſs; preſerve and continue this ſick member in the unity of the Church; conſider *his* contrition,

the remainder of his life in thy fear, and to thy glory, more ſteadily and punctually; or elſe that, after this tranſitory and painful life, *he* may dwell with thee in life everlaſting through Jeſus Chriſt our Lord. *Amen.*

¶ *Here the Miniſter ſhall rehearſe*, &c.

DOST thou believe in God, *&c.*

¶ *Then ſhall the Miniſter examine*, &c.

¶ *Theſe words before rehearſed*, &c.

¶ *The Miniſter ſhould not omit*, &c.

¶ *Here ſhall the ſick perſon be moved*, &c.

Let us pray.

O Moſt gracious God, who according to the multitude of thy mercies, doſt put away the ſins of thoſe who truly repent, and remember them no more; look mercifully upon this thy ſervant, who acknowledges and laments the many ſins and iniquities *he* hath from time to committed againſt thee, by thought, word, and deed. *He* doth earneſtly repent, and is heartily ſorry for all his tranſgreſſions. The remembrance of them is grievous unto *him*; the burden of them is intolerable. Have mercy upon *him*, have mercy upon *him*, moſt merciful Father; conſider *his* contrition, accept *his* ſorrows, and with the heavenly comforts of thy Spirit, refreſh and ſupport *his* ſoul. O Lord, impute not his treſpaſſes unto *him*; forgive *him*

his

contrition, accept *his* tears, aſſwage *his* pain, as ſhall ſeem to thee moſt expedient for *him*. And foraſmuch as *he* putteth *his* full truſt only in thy mercy, impute not unto *him his* former ſins; but ſtrengthen *him* with thy bleſſed Spirit; and when thou art pleaſed to take *him* hence, take *him* unto thy favour, through the merits of thy moſt dearly beloved Son Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall the Miniſter ſay this Pſalm,*

In te, Domine, ſperavi. Pſal. 71.

IN thee, O Lord, *&c.*

¶ *Adding this:*

O Saviour of the world, who by thy Croſs and precious Blood haſt redeemed us, ſave us, and help us, we humbly beſeech thee, O Lord.

¶ *Then ſhall the Miniſter ſay,*

THE Almighty Lord, who is a moſt ſtrong tower to all them that put their truſt in him, to whom all things in heaven, in earth, and under the earth, do bow and obey, be now and evermore thy defence, and make thee know and feel, that there is none other Name under heaven given to man, in whom and through whom thou mayeſt receive health and ſalvation,

but

his ſins; waſh every thing thou ſeeſt to have been amiſs in *his* paſt life and converſation in the blood of the immaculate Lamb; and whenſoever it ſhall pleaſe thee to take *him* hence, take *him* unto thy favour, through the merits of the ſame Lamb, even thy moſt dearly beloved Son Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall the Prieſt,* &c.

ALmighty God, our heavenly Father, who in his great mercy hath promiſed forgiveneſs of ſins to all them, that with true repentance and faith in his Son turn unto him; Have mercy upon you, pardon you, and deliver you from all your ſins, confirm and ſtrengthen you in all goodneſs, and bring you to everlaſting life, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall the Miniſter ſay this Pſalm,*

In te, Domine, ſperavi. Pſal. 71.

IN thee, O Lord, *&c.*

¶ *Then ſhall the Miniſter,* &c.

THE Almighty God, who is a refuge and horn of ſalvation to all thoſe that put their truſt in him, who is the ſovereign Lord and diſpoſer of all things in heaven, in earth, and under the earth, be now and evermore thy ſupport and defence; and make thee know and feel that there is no other name given unto man whereby thou canſt receive either preſent health

but only the Name of our Lord Jeſus Chriſt. *Amen.*

¶ *And after that ſhall ſay,*

UNTO God's gracious mercy and protection we commit thee. The Lord bleſs, *&c.*

¶ *A Prayer for a ſick Child.*

O Almighty God and merciful Father, to whom alone belong the iſſues of life and death; look down from heaven, we humbly beſeech thee, with the eyes of mercy upon this child now lying upon the bed of ſickneſs: viſit *him*, O Lord with thy ſalvation; deliver *him* in thy good appointed time from *his* bodily pain, and ſave *his* ſoul for thy mercies ſake: That if it ſhall be thy pleaſure to prolong *his* days here on earth, *he* may live to thee, and be an inſtrument of thy glory, by ſerving thee faithfully, and doing good in *his* generation; or elſe receive *him* into thoſe heavenly habitations, where the ſouls of them that ſleep in the Lord Jeſus enjoy perpetual reſt and felicity. Grant this, O Lord, for thy mercies ſake, in the ſame thy Son our Lord Jeſus Chriſt; who liveth and reigneth with thee and the Holy Ghoſt, ever one God, world without end. *Amen.*

¶ *A*

health, or future ſalvation, but the name of our Lord Jeſus Chriſt. *Amen.*

¶ *And after that ſhall ſay,*

UNTO God's protection and mercy we commit thee. The Lord bleſs, *&c.*

¶ *A Prayer for a ſick Child.*

O Almighty God, and merciful Father, who art the God of the Spirits of all Fleſh, and in reſpect of whom the days of man are but a ſpan long, look down from heaven, we humbly beſeech thee, with the eyes of mercy upon this child, now lying upon the bed of ſickneſs. Viſit *him*, O Lord, with thy ſalvation; deliver *him* in thy good time from *his* bodily affliction, and ſave *his* ſoul for thy mercy's ſake. Grant, O Lord, that if it ſhall be thy pleaſure to prolong *his* days here on earth, *he* may live to be an inſtrument of thy glory, by ſerving thee faithfully and doing good in his generation; or elſe receive *him* into thoſe heavenly habitations, where the ſouls of thoſe that ſleep in the Lord Jeſus are in reſt and felicity. Hear us, O Lord, for thy mercy's ſake in the ſame Lord Jeſus Chriſt, thy beloved ſon, who liveth and reigneth with thee and the Holy Ghoſt, ever one God, world without end. *Amen.*

¶ *A*

¶ *A Prayer for a ſick Perſon, when there appeareth,* &c.

O Father of mercies, and God of all comfort, our only help in time of need; We fly unto thee for ſuccour in behalf of this thy ſervant, here lying under thy hand in great weakneſs of body. Look graciouſly upon *him*, O Lord; and the more the outward man decayeth, ſtrengthen *him*, we beſeech thee, ſo much the more continually with thy grace and Holy Spirit in the inner man. Give *him* unfeigned repentance for all the errors of *his* life paſt, and ſtedfaſt faith in thy Son Jeſus, that *his* ſins may be done away by thy mercy, and *his* pardon ſealed in heaven, before *he* go hence and be no more ſeen. We know, O Lord, that there is no word impoſſible with thee; and that if thou wilt, thou canſt even yet raiſe *him* up, and grant *him* a longer continuance amongſt us. Yet foraſmuch as in all appearance the time of *his* diſſolution draweth near, ſo fit and prepare *him*, we beſeech thee, againſt the hour of death, that after *his* departure hence in peace and in thy favour, *his* ſoul may be received into thine everlaſting kingdom, through the merits and mediation of Jeſus Chriſt thine only Son, our Lord and Saviour. *Amen.*

¶ *A*

¶ *A Prayer for a ſick Perſon, when there appeareth,* &c.

O Father of mercies, and God of all comfort, our only help in time of need; we moſt humbly apply to thine infinite goodneſs in behalf of this thy ſervant, here lying under thy hand in great weakneſs of body. O Lord, look graciouſly upon *him*; and the more the outward man decayeth, ſtrengthen *him*, we beſeech thee, ſo much the more with the grace of thy Holy Spirit in the inward man. O God, accept *his* unfeigned repentance, and ſtedfaſt faith in the merits of thy Son Jeſus Chriſt; waſh *him* from all *his* ſins in the precious blood of the Lamb; that *his* pardon may be ſealed in heaven, before *he* goeth where *he* ſhall not return, even to the land of darkneſs and the ſhadow of death. We know, O Lord, that with thee nothing is impoſſible; and that, if thou wilt, thou canſt even yet raiſe *him* up, and grant *him* a longer continuance amongſt us. But unto thy gracious providence we entirely ſubmit, which ordereth all things for the beſt; and therefore, as, in all appearance, the time of *his* diſſolution approaches, ſo fit and prepare *him*, we beſeech thee, for the hour of death, that after *his* departure hence in peace and thy favour, *his* ſoul may be received into the manſions of the ſpirits of juſt men made perfect, through the invaluable merits of Je-

¶ *A commendatory Prayer*, &c.

O Almighty God, with whom do live the ſpirits of juſt men made perfect after they are delivered from their earthly priſons: We humbly commend the ſoul of this thy ſervant, our dear *brother* into thy hands, as into the hands of a faithful Creator, and moſt merciful Saviour; moſt humbly beſeeching thee, that it may be precious in thy ſight. Waſh it, we pray thee, in the blood of that immaculate Lamb that was ſlain to take away the ſins of the world: that whatſoever defilements it may have contracted in the midſt of this miſerable and naughty world, through the luſts of the fleſh, or the wiles of Satan, being purged and done away, it may be preſented pure and without ſpot before thee. And teach us who ſurvive, in this and other like daily ſpectacles of mortality, to ſee how frail and uncertain our own condition is, and ſo to number our days, that we may ſeriouſly apply our hearts to that holy and heavenly wiſdom, whilſt we live here, which may in the end, bring us to life everlaſting, through the merits of Jeſus Chriſt thine only Son, our Lord. *Amen.*

¶ *A Prayer for Perſons troubled in mind*, &c.

O Bleſſed Lord, the Father of mercies, and the God of all comforts, we beſeech thee

ſus Chriſt, thy ever bleſſed Son, our only Lord and Saviour.

¶ *A commendatory Prayer*, &c.

O Almighty God, who haſt promiſed to give rewards in heaven to all thoſe that die in thy faith and fear, we humbly commend the ſoul of this thy ſervant, our dear *brother*, into thy hands, as into the hands of a faithful Creator, and moſt merciful Saviour. Waſh it, we beſeech thee, in the blood of that immaculate Lamb, which was ſlain to take away the ſins of the world; that whatever ſtains and blemiſhes it may have contracted in this miſerable and wicked world, through the frailty of the fleſh, or the artifices of ſatan, it may be preſented pure and without ſpot before thee. And teach us, O God, who ſurvive this ſpectacle of mortality, duly and ſeriouſly to conſider our own latter end, and to number our days, that we may apply our hearts unto wiſdom, even the wiſdom of religion. Hear us, O gracious God, for the ſake of thy dear Son Jeſus Chriſt, our moſt bleſſed Lord and Saviour.

¶ *A Prayer for Perſons troubled in mind*, &c.

O Bleſſed Lord, the Father of mercies, and God of all comforts, look down, we moſt

thee look down in pity and compaſſion upon this thy afflicted ſervant. Thou writeſt bitter things againſt *him*, and makeſt him to poſſeſs *his* former iniquities; thy wrath lieth hard upon *him*, and *his* ſoul is full of trouble: But, O merciful God, who haſt written thy holy Word for our learning, that we through patience and comfort of thy holy Scriptures might have hope; give *him* a right underſtanding of *himſelf*, and of thy threats and promiſes, that *he* may neither caſt away *his* confidence in thee, nor place it any where but in thee. Give *him* ſtrength againſt all *his* temptations, and heal all *his* diſtempers. Break not the bruiſed reed, nor quench the ſmoaking flax. Shut not up thy tender mercies in diſpleaſure; but make *him* to hear of joy and gladneſs, that the bones which thou haſt broken may rejoice. Deliver *him* from fear of the enemy, and lift up the light of thy countenance upon *him*, and give *him* peace through the merits and mediation of Jeſus Chriſt our Lord. *Amen.*

The

earneſtly beſeech thee, with an eye of compaſſion upon this thy afflicted ſervant. Thou writeſt bitter things againſt *him*, and makeſt *him* to poſſeſs *his* former iniquities; thy wrath lieth hard upon *him*; and *his* ſoul is full of trouble. But, O merciful God, give *him* a right underſtanding of *himſelf*, and of thy threats and promiſes in the Goſpel; that *he* may never caſt away *his* confidence in thee, and the merits of thy Son. Give *him* ſtrength under *his* temptations, deliver *him* from *his* ſpiritual enemy, and heal the diſtempers of *his* ſoul. Break not the bruiſed reed, nor quench the ſmoaking flax. Hide thy face from *his* ſins, and blot out all *his* iniquities. Caſt *him* not away from thy preſence, and take not thy holy Spirit from *him*; reſtore unto *him* the joy of thy ſalvation, and uphold *him* with thy free Spirit. Have mercy upon *him*; comfort, and ſtrengthen *him*; cauſe thy face to ſhine, that *he* may be ſaved, through thine infinite mercies in Chriſt Jeſus, our only mediator and redeemer.

The COMMUNION of the Sick.

¶ *Foraſmuch as all mortal men*, &c.

The Collect.

ALmighty everliving God, maker of mankind, who doſt correct thoſe whom thou doſt love, and chaſtiſe every one whom thou doſt receive; We beſeech thee to have mercy upon this thy ſervant viſited with thine hand, and to grant that *he* may take *his* ſickneſs patiently, and recover *his* bodily health, if it be thy gracious will; and whenſoever *his* ſoul ſhall depart from the body, it may be without ſpot preſented unto thee, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Hebr. 12. 5.

MY ſon, deſpiſe not, *&c.*

The Goſpel. St. John 5. 24.

VERILY, verily, I ſay, *&c.*

¶ *After which the Prieſt*, &c.

¶ *At the time of the diſtribution*, &c.

¶ *But if a Man, either by reaſon*, &c.

¶ *When the ſick Perſon*, &c.

¶ *In the time of the plague*, &c.

The

The COMMUNION of the Sick.

¶ *Foraſmuch as all mortal men*, &c.

The Collect.

ALmighty and everliving God, the maker and preſerver of mankind, who doſt correct thoſe whom thou doſt love, and chaſtiſe every one whom thou receiveſt; have mercy, we beſeech thee, upon this thy ſervant; now viſited with thy afflicting hand. O God, if it be thy good pleaſure, reſtore *him* to *his* former health, and give *him* grace to lead the remainder of *his* life in thy fear, and to thy glory. But whenſoever it ſhall pleaſe thee to take *him* hence, take *him* to thy favour and mercy through Jeſus Chriſt thy Son, our bleſſed Lord and Saviour.

The Epiſtle. Hebr. 12. 5.

MY ſon, deſpiſe not, *&c.*

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¶ *When the ſick Perſon*, &c.

¶ *In the the time of the plague*, &c.

The ORDER for the BURIAL of the DEAD.

¶ *Here it is to be noted,* &c.

¶ *The Prieſts and Clerks meeting,* &c.

I AM the reſurrection, *&c.*

I KNOW that my Redeemer liveth, *&c.*

WE brought nothing into this world, *&c.*

¶ *After they are come into the Church,* &c.

Dixi, cuſtodiam. Pſal. 39.

I SAID, I will take heed to my ways, *&c.*

Domine, refugium. Pſal. 90.

LORD, thou haſt been our refuge, *&c.*

¶ *Then ſhall follow the Leſſon,* &c.

NOW is Chriſt riſen, *&c.*

¶ *When they come to the Grave,* &c.

MAN that is born of a woman hath but a ſhort time to live, and is full of miſery. He cometh up, and is cut down like a flower; he fleeth as it were a ſhadow, and never continueth in one ſtay.

In the midſt of life we are in death; of whom may we ſeek for ſuccour, but of thee, O Lord, who for our ſins art juſtly diſpleaſed?

Yet,

The ORDER for the BURIAL of the DEAD.

¶ *Here it is to be noted*, &c.

¶ *The Prieſts and Clerks meeting*, &c.

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¶ *Then ſhall follow the Leſſon*, &c.

NOW is Chriſt riſen, *&c.*

¶ *When they come to the Grave*, &c.

MAN who is born of a woman hath but a ſhort time to live, and that ſhort life is full of miſery. He cometh up and is cut down like a flower; he departeth like a ſhadow, and his place is no where to be found.

All our life long we walk as it were in the valley of the ſhadow of death; and are daily liable to be taken out of this world into that ſtate

Yet, O Lord God, moſt holy, O Lord moſt mighty, O holy and moſt merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knoweſt, Lord, the ſecrets of our hearts: ſhut not thy merciful ears to our prayers; but ſpare us, Lord, moſt holy, O God moſt mighty, O holy and merciful Saviour, thou moſt worthy Judge eternal, ſuffer us not at our laſt hour for any pains of death to fall from thee.

¶ *Then while the earth,* &c.

FOraſmuch as it hath pleaſed Almighty God of his great mercy to take unto himſelf the ſoul of our dear *brother* here departed, we therefore commit *his* body to the ground; earth to earth, aſhes to aſhes, duſt to duſt; in ſure and certain hope of the reſurrection to eternal life, through our Lord Jeſus Chriſt; who ſhall change our vile body, that it may be like unto his glorious body, according to the mighty working whereby he is able to ſubdue all things to himſelf.

¶ *Then ſhall be ſaid or ſung,*

I HEARD a voice from heaven, *&c.*

¶ *Then*

ſtate where we muſt remain till we are called to give an account of all our thoughts, words, and works, at the great and tremendous day of judgment.

Do thou, therefore, O God moſt holy, O Lord moſt mighty, O moſt gracious and merciful Saviour, give us grace ſo to fit and prepare ourſelves for temporal death, that we may not finally be delivered by thy juſtice into the bitter pains of death eternal.

O God, ſhut not the ears of thy mercy againſt our ſupplications; deliver us in the dreadful hour of death; and grant that neither the anguiſh, nor the terrors of our laſt moments may ſhake our reſolutions, or weaken our pious confidence in thy mercy, and ſtedfaſt faith in the precious blood of thy Son Jeſus Chriſt.

¶ *Then while the earth*, &c.

FOraſmuch as it hath pleaſed Almighty God to take out of this world the ſoul of our dear *brother*, now departed, we therefore commit *his* body to the ground, earth to earth, and duſt to duſt, there to reſt till the day of the general reſurrection, through the mighty power of our Lord Jeſus Chriſt, who ſhall change our vile body, that it may be faſhioned like unto his glorious body, according to the working whereby he is able to ſubdue all things unto himſelf.

¶ *Then*

¶ *Then ſhall the Prieſt ſay,*

Lord, have mercy upon us, *&c.*

OUR Father which art in heaven, *&c.*

ALmighty God, with whom do live the ſpirits of them that depart hence in the Lord, and with whom the ſouls of the faithful after they are delivered from the burden of the fleſh, are in joy and felicity; We give thee hearty thanks, for that it hath pleaſed thee to deliver this our *brother* out of the miſeries of this ſinful world; beſeeching thee that it may pleaſe thee, of thy gracious goodneſs, ſhortly to accompliſh the number of thine elect, and to haſten thy kingdom; that we, with all thoſe that are departed in the true faith of thy holy Name, may have our perfect conſummation and bliſs, both in body and ſoul, in thy eternal and everlaſting glory, through Jeſus Chriſt our Lord. *Amen.*

The Collect.

OMerciful God, the Father of our Lord Jeſus Chriſt, who is the reſurrection and the life; in whom whoſoever believeth ſhall live, though he die; and whoſoever liveth and believeth in him ſhall not die eternally; who alſo hath taught us by his holy Apoſtle Saint Paul, not to be ſorry, as Men without hope, for them that ſleep in him: We meekly beſeech thee, O Father, to raiſe us from the death of

ſin

¶ *Then ſhall the Prieſt ſay,*

Lord, have mercy upon us, *&c.*

OUR Father who art in heaven, *&c.*

ALmighty God, with whom do dwell the ſpirits of thoſe that depart hence in thy faith and fear; we acknowledge and adore the hand of thy divine Providence in the removal of this our *brother* from this wicked and miſerable world. Haſten, O God, we beſeech thee, the coming of thy heavenly kingdom; and grant that we, with all thoſe who are dead in the Lord, may be conſummately happy both in body and ſoul, in the preſence of thy glorious Majeſty, through the all-ſufficient merits of thy dear Son Jeſus Chriſt our Lord.

The Collect.

O Merciful God, the Father of our Lord Jeſus Chriſt, who is the reſurrection of the dead; raiſe us, we moſt humbly beſeech thee, from the death of ſin unto the life of righteouſneſs; that when we ſhall depart this world, we may ſleep in Jeſus; and that at the general reſurrection in the laſt day, we may receive the bleſſing which thy beloved Son ſhall then pronounce to all his good and faithful ſervants, in thoſe

ſin unto the life of righteouſneſs; that when we ſhall depart this life, we may reſt in him, as our hope is this our *brother* doth; and that at the general reſurrection in the laſt day, we may be found acceptable in thy ſight, and receive that bleſſing which thy well beloved Son ſhall then pronounce to all that love and fear thee, ſaying, Come ye bleſſed Children of my Father, receive the kingdom prepared for you from the beginning of the world. Grant this, we beſeech thee, O merciful Father, through Jeſus Chriſt our Mediator and Redeemer. *Amen.*

THE grace of our Lord Jeſus Chriſt, *&c.*

The Thankſgiving of Women, *&c.*

¶ *The Woman at the uſual time*, &c.

FOraſmuch as it hath pleaſed Almighty God of his goodneſs to give you ſafe deliverance, and hath preſerved you in the great danger of child-birth, you ſhall therefore give hearty thanks unto God, and ſay:

¶ *Then ſhall the Prieſt*, &c.

Dilexi, quoniam. Pſal. 116.

I AM well pleaſed, *&c.*

Or,

thoſe comfortable words, Come ye bleſſed of my Father, inherit the kingdom prepared for you from the foundation of the world. Grant this, O merciful Father, for the ſake, and through the merits of the ſame Jeſus Chriſt, our only Mediator and Redeemer.

THE grace of our Lord Jeſus Chriſt, *&c.*

The Thankſgiving of Women, *&c.*

¶ *The Woman at the uſual time*, &c.

FOraſmuch as it hath pleaſed Almighty God in his great goodneſs to give you a ſafe deliverance, and to preſerve you in the great danger of child-birth, you therefore are in duty bound to render him moſt humble and hearty thanks for the ſame.

¶ *Then ſhall the Prieſt*, &c.

Dilexi, quoniam. Pſal. 116.

I AM well pleaſed, *&c.*

Or,

Or, Pſal. 127. *Niſi Dominus.*

EXCEPT the Lord build, *&c.*

¶ *Then ſhall the Prieſt ſay,*

Let us pray.

Lord have mercy upon us, *&c.*

OUR Father which art in heaven, *&c.*

Miniſter. Let us pray.

O Almighty God, we give thee humble thanks for that thou haſt vouchſafed to deliver this woman thy ſervant from the great pain and peril of child-birth: Grant, we beſeech thee, moſt merciful Father, that ſhe through thy help may both faithfully live, and walk according to thy will in this life preſent, and alſo may be partaker of everlaſting glory in the life to come, through Jeſus Chriſt our Lord. *Amen.*

¶ *The Woman that cometh*, &c.

A COMMINATION, *&c.*

¶ *After Morning Prayer*, &c.

BRethren, in the primitive Church, there was a godly diſcipline, that at the beginning of Lent, ſuch perſons as ſtood convicted of notorious

Or, Pſal. 127. *Niſi Dominus.*

EXCEPT the Lord build, *&c.*

¶ *Then ſhall the Prieſt ſay,*

Let us pray.

Lord have mercy upon us, *&c.*

OUR Father who art in heaven, *&c.*

Miniſter. Let us pray.

O Almighty, and moſt gracious God, who haſt been pleaſed to deliver this woman thy ſervant from the great pain of child-birth; accept, we beſeech thee, her humble tribute of unfeigned praiſe and thankſgiving. Grant, O Lord, that by the aſſiſtance of thy holy Spirit, ſhe may ſo truly and faithfully ſerve thee in this life, that in the life to come ſhe may be a partaker of everlaſting glory, through Jeſus Chriſt our Lord. *Amen.*

¶ *The Woman that cometh*, &c.

A COMMINATION, *&c.*

¶ *After Morning Prayer*, &c.

BRethren, ſuch was the diſcipline of the primitive Church, that at the beginning of Lent thoſe perſons who were known to be guilty of

notorious ſin, were put to open penance, and puniſhed in this world, that their ſouls might be ſaved in the day of the Lord; and that others, admoniſhed by their example, might be the more afraid to offend.

Inſtead whereof (until the ſaid diſcipline may be reſtored again, which is much to be wiſhed) it is thought good, that at this time (in the preſence of you all) ſhould be read the general ſentences of God's curſing againſt impenitent ſinners, gathered out of the ſeven and twentieth chapter of Deuteronomy, and other places of Scripture; and that ye ſhould anſwer to every ſentence, *Amen:* to the intent that being admoniſhed of the great indignation of God againſt ſinners, ye may rather be moved to earneſt and true repentance, and may walk more warily, in theſe dangerous days; fleeing from ſuch vices, for which ye affirm with your own mouths the curſe of God to be due.

CURSED is the man, *&c.*

Miniſter.

NOW ſeeing that all they are accurſed (as the prophet David beareth witneſs) who do err and go aſtray from the commandments of God, let us (remembering the dreadful judgment hanging over our heads, and always ready to

heinous ſins, were put to open ſhame, and did penance in the face of the congregation, that thereby they might in ſome ſort, make ſatisfaction for the offences given to their chriſtian brethren, as well as to Almighty God, and that others, admoniſhed by their examples, and deterred by apprehenſion of preſent puniſhment, might be the more afraid to offend.

In the room of this diſcipline (which yet it is much to be wiſhed might be reſtored) the Church hath appointed, that, at this ſeaſon, the general ſentences and declarations of God's wrath againſt ſinners, collected from the holy ſcriptures, ſhould be read in the preſence of you all; and that to every ſentence ye ſhould anſwer, *Amen:* that hereby being reminded of the great indignation of God againſt ſinners, ye may be diſpoſed to ſincere and effectual repentance; and may walk more circumſpectly in theſe evil days; and hereafter more carefully refrain from thoſe vices and enormities, to which ye acknowledge with your mouths the curſe of God to be due.

CURSED is the man, *&c.*

Miniſter.

NOW, Brethren, foraſmuch as all theſe are obnoxious to the divine vengeance who continue in the practiſe of any known and preſumptuous ſin or ſins, (whether theſe juſt recited, or others not here expreſsly mentioned)

to fall upon us) return unto our Lord God with all contrition and meekneſs of heart; bewailing and lamenting our ſinful life, acknowledging and confeſſing our offences, and ſeeking to bring forth worthy fruits of penance. For now is the axe put unto the root of the trees, ſo that every tree that bringeth not forth good fruit, is hewn down, and caſt into the fire. It is a fearful thing to fall into the hands of the living God. He ſhall pour down rain upon the ſinners, ſnares, fire, and brimſtone, ſtorm, and tempeſt; this ſhall be their portion to drink. For lo, the Lord is come out of his place, to viſit the wickedneſs of ſuch as dwell upon the earth. But who may abide the day of his coming? Who ſhall be able to endure when he appeareth? His fan is in his hand, and he will purge his floor, and gather his wheat into his barn; but he will burn the chaff with unquenchable fire. The day of the Lord cometh as a thief in the night: and when men ſhall ſay, Peace, and all things are ſafe, then ſhall ſudden deſtruction come upon them, as ſorrow cometh upon a woman travailing with child, and they ſhall not eſcape. Then ſhall appear the wrath of God in the day of vengeance, which obſtinate ſinners, through the ſtubbornneſs of their heart, have heaped unto themſelves; which deſpiſed the goodneſs, patience, and long-ſuffering of God, when he called them continually to repentance. Then ſhall they call upon me (ſaith the Lod) but I will not hear; they

let us, I moſt earneſtly intreat you, turn unto God with true contrition and meekneſs of heart; confeſſing our iniquities, lamenting our tranſgreſſions, and reſolving by God's grace, to bring forth fruits meet for repentance. For we have no time to loſe; our life is at beſt but ſhort, and always uncertain. The axe is put to the root of the trees; and every tree that bringeth not ſorth good fruit ſhall be hewn down and caſt into the fire. It is a fearful thing to fall into the hands of the living God, who ſhall rain upon the wicked ſnares, fire, and brimſtone, and an horrible tempeſt: this ſhall be the portion of their cup. For, behold, the Lord cometh out of his place to puniſh the inhabitants of the earth for their iniquity. But who can abide the great and terrible day of the Lord? Who ſhall ſtand when he appeareth? His fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner, but he will burn up the chaff with unquenchable fire. The day of the Lord ſo cometh as a thief in the night; for when men ſhall ſay, peace and ſafety, then ſudden deſtruction cometh upon them, as travail upon a woman with child; and they ſhall not eſcape. Then ſhall the wrath of God be manifeſt in the day of vengeance, which obſtinate ſinners heaped upon themſelves, who deſpiſed the goodneſs, forbearance, and long-ſuffering of God, whereby he would lead them to repentance. Then ſhall they call upon me, (ſaith

they ſhall ſeek me early, but they ſhall not find me; and that becauſe they hated knowledge, and received not the fear of the Lord, but abhorred my counſel, and deſpiſed my correction. Then ſhall it be too late to knock when the door ſhall be ſhut; and too late to cry for mercy, when it is the time of juſtice. O terrible voice of moſt juſt judgment, which ſhall be pronounced upon them, when it ſhall be ſaid unto them, Go, ye curſed, into the fire everlaſting, which is prepared for the devil and his angels. Therefore, brethren, take we heed betime, while the day of ſalvation laſteth; for the night cometh when none can work: But let us, while we have the light, believe in the light, and walk as children of the light; that we be not caſt into utter darkneſs, where is weeping and gnaſhing of teeth. Let us not abuſe the goodneſs of God, who calleth us mercifully to amendment, and of his endleſs pity promiſeth us forgiveneſs of that which is paſt, if with a perfect and true heart we return unto him. For though our ſins be as red as ſcarlet, they ſhall be made white as ſnow: and though they be like purple, yet they ſhall be made white as wool. Turn ye (ſaith the Lord) from all your wickedneſs, and your ſin ſhall not be your deſtruction. Caſt away from you all your ungodlineſs that ye have done; make you new hearts, and a new ſpirit: Wherefore will ye die, O houſe of Iſrael; ſeeing that I have no pleaſure in the death of him that dieth, ſaith

the Lord) but I will not anſwer; they ſhall ſeek me early, but they ſhall not find me; for that they hated knowledge, and did not chooſe the fear of the Lord; they would none of my counſel; they deſpiſed all my reproof. Then ſhall it be too late to knock, when the door ſhall be ſhut; too late to cry for mercy when it is the time of juſtice. O terrible voice of moſt righteous judgment which ſhall be pronounced upon impenitent ſinners in thoſe dreadful words — Depart from me, ye curſed into everlaſting fire, prepared for the devil and his angels. Therefore, brethren, let us work the works which our heavenly Father hath given us to do, while it is day, for the night cometh, when no man can work. Let us, while we have the light, believe in the light, that we may be the children of light. Let us not abuſe the goodneſs of God, or longer ſlight and deſpiſe the gracious calls and invitations of his mercy. He will forgive us all that is paſt, if with unfeigned repentance, and ſtedfaſt faith we turn unto him. Though our ſins be as ſcarlet, they ſhall be as white as ſnow; though they be red like crimſon, they ſhall be as wool. Repent therefore, and turn yourſelves from all your tranſgreſſion; ſo iniquity ſhall not be your ruin. Caſt away from you all your tranſgreſſions whereby ye have traſsgreſſed, and make you a new heart, and a new ſpirit; for why will ye die, O houſe of Iſrael? For I have no pleaſure in the death of him that dieth, ſaith

ſaith the Lord God? Turn ye then, and ye ſhall live. Although we have ſinned, yet have we an Advocate with the Father, Jeſus Chriſt the righteous, and he is the propitiation for our ſins. For he was wounded for our offences, and ſmitten for our wickedneſs. Let us therefore return unto him who is the merciful receiver of all true penitent ſinners; aſſuring ourſelves that he is ready to receive us, and moſt willing to pardon us, if we come unto him with faithful repentance; if we will ſubmit ourſelves unto him, and from henceforth walk in his ways; if we will take his eaſy yoke and light burden upon us, to follow him in lowlineſs, patience and charity, and be ordered by the governance of his Holy Spirit; ſeeking always his glory, and ſerving him duly in our vocation with thankſgiving. This if we do, Chriſt will deliver us from the curſe of the law, and from the extreme malediction which ſhall light upon them that ſhall be ſet on the left hand; and he will ſet us on his right hand, and give us the gracious benediction of his Father, commanding us to take poſſeſſion of his glorious kingdom: unto which he vouchſafe to bring us all, for his infinite mercy. Amen.

¶ *Then ſhall they all kneel,* &c.

Miſerere mei, Deus. Pſal 51.

HAVE mercy upon me, *&c.*

Lord, have mercy upon us, *&c.*

OUR

the Lord; wherefore turn yourſelves, and live ye. If any man ſin, ſays the Apoſtle, we have an advocate with the Father, Jeſus Chriſt the righteous; and he is the propitiation for our ſins. For he was wounded for our tranſgreſſions, he was bruiſed for our iniquities; the chaſtiſement of our peace was upon him, and with his ſtripes we are healed. Come unto me, ſays he himſelf, all that travel and are heavy laden, and I will refreſh you. For ſo God loved the world, that he gave his only begotten Son, to the end that all that believe in him ſhould not periſh, but have everlaſting life. If therefore we will truly repent, and amend our lives according to the rule of the divine commandments, ſtedfaſtly relying on the merits of our crucified Saviour, he will deliver us from the curſe of the law, and from the extreme malediction which at the day of judgment ſhall light upon thoſe who ſhall be ſet on the left hand; and he will place us on his right hand, and give us the gracious benediction of his Father, and admit us into the poſſeſſion of his everlaſting kingdom; of which that we may all be partakers, God in his infinite mercy grant.

¶ *Then ſhall they all kneel,* &c.

Miſerere mei, Deus. Pſal. 51.

HAVE mercy upon me, *&c.*

Lord have mercy upon us, *&c.*

OUR

OUR Father which art in heaven, *&c.*

Miniſt. O Lord, ſave thy ſervants;

Anſw. That put their truſt in thee.

Miniſt. Send unto them help from above;

Anſw. And evermore mightily defend them.

Miniſt. Help us, O God our Saviour;

Anſw. And for the glory of thy Name deliver us; be merciful to us ſinners, for thy Name's ſake.

Miniſt. O Lord, hear our prayer;

Anſw. And let our cry come unto thee.

Miniſter. Let us pray.

O Lord, we beſeech thee, mercifully hear our prayers, and ſpare all thoſe who confeſs their ſins unto thee; that they whoſe conſciences by ſin are accuſed, by thy merciful pardon may be abſolved, through Chriſt our Lord. *Amen.*

O Moſt mighty God and merciful Father, who haſt compaſſion upon all men, and hateſt nothing that thou haſt made, who wouldeſt not the death of a ſinner, but that he ſhould rather turn from his ſin and be ſaved; Mercifully forgive us our treſpaſſes; receive and comfort us, who are grieved and wearied with the burden of our ſins. Thy property is always to have mercy; to thee only it appertaineth to forgive ſins. Spare us, therefore good Lord, ſpare thy people whom thou haſt redeemed; enter not into judgment with thy ſervants, who are

OUR Father who art in heaven, *&c.*

Miniſt. O Lord, ſave thy ſervants;
Anſw. Who put their truſt in thee.
Miniſt. Send unto them help from above;
Anſw. And evermore graciouſly defend them.
Miniſt. Help us, O God our Saviour;
Anſw. Deliver us, and be merciful to us for thy Name's ſake.
Miniſt. O Lamb of God, that takeſt away the ſins of the world;
Anſw. Waſh us from our ſins in thy moſt precious blood.
Miniſt. O Lord, hear our prayer;
Anſw. And let our cry come unto thee.

Miniſter. Let us pray.

O Moſt mighty God, and merciful Father, who lookeſt with an eye of compaſſion upon true penitents, who haſt no pleaſure in the death of the wicked, but that the wicked turn from his way and live; forgive us our manifold treſpaſſes; receive and comfort us, who are grieved and wearied with the burden of our ſins. Thy property is always to have mercy; to thee only it appertaineth to forgive ſins. Spare us therefore, good Lord, ſpare thy people whom thou haſt redeemed; enter not into judgment with thy ſervants, who

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are vile earth, and miſerable ſinners; but ſo turn thine anger from us, who meekly acknowledge our vileneſs, and truly repent us of our faults; and ſo make haſte to help us in this world, that we may ever live with thee in the world to come, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall the People ſay,* &c.

TURN thou us, O good Lord, and ſo ſhall we be turned. Be favourable, O Lord, be favourable to thy people, who turn to thee in weeping, faſting, and praying. For thou art a merciful God, full of compaſſion, long-ſuffering, and of great pity. Thou ſpareſt when we deſerve puniſhment, and in thy wrath thinkeſt upon mercy. Spare thy people, good Lord, ſpare them, And let not thine heritage be brought to confuſion. Hear us, O Lord, for thy mercy is great; And after the multitude of thy mercies look upon us, through the merits and mediation of thy bleſſed Son Jeſus Chriſt our Lord. *Amen.*

¶ *Then the Miniſter alone,* &c.

THE Lord bleſs us, and keep us, *&c.*

are vile earth, and miſerable ſinners; but withdraw thine anger from us who meekly acknowledge our unworthineſs, and truly repent of our iniquities. Hear us, O merciful God, for the ſake of thy dear Son Jeſus Chriſt, our bleſſed Lord and Saviour.

¶ *Then ſhall the People ſay*, &c.

TURN thou us unto thee, O Lord, and we ſhall be turned. Be merciful, O God, be merciful to thy people, who turn to thee with all their heart, and with faſting, and with weeping, and with mourning. Thou art gracious, and merciful, ſlow to anger, and of great kindneſs. Thou ſpareſt often when we deſerve puniſhment, and in wrath remembreſt mercy. Spare thy people, good Lord, ſpare them, and give not thine heritage to reproach. Deliver us from our ſpiritual enemies. Aſſiſt, comfort, ſtrengthen, and ſupport us with thy heavenly grace, without which our moſt earneſt endeavours will be but weak, and our firmeſt reſolutions vain. O ſtabliſh us with thy free ſpirit; that when we have happily finiſhed our courſe here, we may enter into the joy of our Lord, even our Lord Jeſus Chriſt, our only Mediator and Redeemer. *Amen.*

¶ *Then the Miniſter alone*, &c.

THE Lord bleſs us, and keep us, *&c.*

NOTES

NOTES.

Page 19. *Almighty God, the Father of our Lord,* &c.] Three forms of Abſolution occur in our Liturgy. The firſt in this place, and at *Evening Prayer*; the next in the *Communion Service*; and the laſt in the Office *of the Viſitation of the Sick.* The ſecond of theſe runs rather in the ſtyle of a wiſh or benediction; as does the prior clauſe of the third, which however, concludes in a declaratory and authoritative manner. This I have reduced to the ſame form with that preceding it; and have inſerted the declaratory one here for daily and common uſe. After all, I leave it a queſtion whether one of theſe Forms (without pronouncing which) might not anſwer the reſpective purpoſes of the Offices above-mentioned.

Page 20. *The people ſhall anſwer here,* &c.] This order of the Rubrick reminds me, by the way, of a diſtinction, wherein, I confeſs, I ſee no difference. Why the Prieſt himſelf ſhould pronounce *Amen* as well as the congregation, after the recital of the *Lord's Prayer*, the ſeveral *Confeſſions*, and the *Creeds*, and in ſome other places, but not elſewhere, I am at a loſs to comprehend. For it is generally underſtood he is directed to do ſo wherever *Amen* occurs in Roman Letters; and indeed, if this were not intended, it ſeems difficult to aſſign a reaſon why this ſhould not always be printed in one and the ſame character. But is the Prieſt more intereſted than any Perſon elſe in the Articles of our common Faith, or in the petitions of the Lord's Prayer, or in the ſubſtance of the Confeſſions, &c.? Does he not offer every prayer in his own name, as well as that of others? Or, even in the *Abſolutions*, eſpecially that at *Morning* and *Evening* Service, which concludes with an application for Grace, does it derogate from the authority of his commiſſion, or would it be an offence againſt propriety, to include himſelf

himſelf in every thing pronounced or requeſted? Reaſons, in ſhort, may be aſſigned why he *always*, or why he *never* ſhould join the congregation in this word; but the preſent practiſe ſeems to be indefenſible. Perhaps this particular may be thought to deſerve a little Attention.

Page 20. *Then the Miniſter ſhall kneel*, &c.] The frequent repetition of the Lord's Prayer in our publick devotions, hath ever been the ſubject of much complaint among the Diſſenters; for which the uſual Apology has been, that (the Offices for *Morning and Evening Prayer* excepted, in both which for wiſe and good reaſons it twice occurs) we meet with it but once in each of the Offices which are ordinarily or occaſionally uſed in the courſe of the *Morning Service* eſpecially; and that the ſame arguments which moſt irrefragably prove the piety and reaſonableneſs of making uſe of this moſt excellent Form of Prayer, taught us by our Lord himſelf, in any one office, will hold equally ſtrong with reſpect to them all. This is unqueſtionably true; and therefore, if there be any ground of complaint here it muſt lie, not in the uſe of this incomparable mode of ſupplication, but in the preſent coalition, I had almoſt ſaid, confuſion of our publick ſervices. Whether ſuch a coalition be attended with inconvenience in other reſpects, I ſhall not enquire; but in this (indeed the moſt material) inſtance, it ſeems really liable to objection. The fact is this: In extenſive and populous pariſhes, it is very probable the Lord's Prayer may be frequently uſed no leſs than ſeven times during the celebration of *Morning Service*: for this muſt be the caſe, if we only ſuppoſe one Infant to be baptized, one Woman churched, and the Sacrament adminiſtered: And before the Sermon it is uſed the eighth time. I cannot but think this muſt give ſome diſguſt to the more conſiderate of our own members; and therefore, whether, on this and ſome other ſubordinate accounts, and with a view to ſilence, at leaſt, if not to ſatisfy, gainſayers, it might not be prudent to rectify this impropriety by ſeparating thoſe offices which were originally diſtinct, *viz.* the Office for *Morning Prayer*, the *Litany*, and *Communion Service*, or by ſome other adjuſtment and diſpoſition, which I take not upon me to ſuggeſt, I leave with all deference to the conſideration of thoſe whom this buſineſs more immediately concerns.

P. S. Among

P. S. Among other incongruities conſequent upon this coalition of Church Services, it may not be amiſs to mention a ſtriking one, which is that of praying three times for the King, in caſe the Prayer for the Church militant be read; and, in effect, four, when the canonical Form of addreſs is uſed before Sermon.

Page 20. *O God make ſpeed to ſave us*, &c.] Although this Ejaculation with the reſt here uſed be ſcriptural, or, however, agreeable to ſcripture, as well as the expreſſion ſubſtituted, yet, I apprehend, we avoid hereby an unneceſſary and unemphatical tautology. *See Note at* p. 54.

Page 22. *I believe in God*, &c.] *In the Creed, inſtead of* — to judge the *quick* and the dead — *read* — to judge the *living* and the dead.

Ibid. *And make thy choſen People joyful.*] I think this ſentence exceptionable here, on Account of the terms *choſen*. For the reaſons, I refer the reader to the Note at page 93.

Ibid. *Give peace in our time, O Lord*, and the three ſentences following.] The two former of theſe ſentences ſeem to have ſomething of incongruity in them, and the latter of fameneſs, which I have attempted to rectify in the propoſed alterations.

Page 24. *O God, who art the author*, &c.] The reader will ſee on what grounds the amendments of this Collect are made, in the Note at p. 78.

Page 26. *Almighty and everlaſting God, who alone*, &c.] The original Preamble to this Prayer ſeems to be incompatible with the ſubſtance of it, unleſs we have recourſe to conſtructions rather unnatural and far-fetched; and the word *Curate* bears at preſent, a ſenſe too limited and determinate for the acceptation intended by it.

Page 28. *Almighty God, who haſt given us grace*, &c.] The clauſe — *as may be moſt expedient for them* — in this prayer of St. *Chryſoſtem*, implies a deference to infinite wiſdom

wiſdom in our requeſts, which I have endeavoured more fully and clearly to expreſs in the paraphraſtical Form here recommended.

Page 38. *Lighten our darkneſs*, &c.] This expreſſion — *Lighten our darkneſs* — ſeems to have been over-haſtily transferred from the 28th verſe of the 18th Pſalm. The words, conſidered as a branch of the preſent ſupplication, are ſomewhat obſcure and equivocal, and therefore liable to exception. Whether there be not more ſimplicity and conſiſtence in the Prayer I have ventured to ſubſtitute, muſt be left to determination.

Page 44. *Whoſoever will be ſaved*, &c.] I need not acquaint thoſe readers, to whoſe judgment this Performance is principally and more immediately ſubmitted, with the ſeveral opinions of learned men as well concerning the true author, occaſion, and exact date, as the expedience and uſefulneſs of the Creed before us. The two latter points only are worth our preſent enquiry; and with reſpect to theſe it muſt freely and fully be acknowledged, the zeal of the advocates for this confeſſion of our Faith hath been of the nobleſt nature; as having in view the aſcertainment of the moſt ſacred truths, and the ſecurity of the capital and moſt diſtinguiſhing doctrine of the Chriſtian Religion. Indeed, what has been advanced by the moſt able and judicious of theſe, and particularly by a late ingenious writer, muſt, I think, have removed all difficulties, and overturned all exceptions, to the ſatisfaction of every competent judge of the controverſy. And yet, notwithſtanding this, I ſhall not ſcruple to declare myſelf to be in the number of thoſe who wiſh to ſee this Creed expunged, or, at leaſt, out of common uſe. Such a declaration will, at firſt ſight, appear extraordinary, after what has been ſaid to its credit, and in favour of the patrons of it. But I beg leave to obviate admiration, by obſerving, that the laudable labours of theſe Gentlemen, will ever, 'tis to be feared, be inadequate to the ends intended by them; and that this mode of confeſſion hath been, and may be rendered by artful and deſigning men, an inſtrument of diſſervice to that very faith, which it was originally drawn up to eſtabliſh. For what weight, I pray, will the moſt forcible

arguments urged in its vindication have with thoſe who are enemies to it, purely on account of the doctrine it ſo explicitly and circumſtantially contains? Evading ſuch arguments more properly than anſwering them, or rather not concerning themſelves with them at all, are they not able at any time to have recourſe to ſuch general aſſertions as theſe —— In the Creed of *Athanaſius* myſteries inexplicable are explained and commented upon —— Or —— a mode of Faith — an heap of unintelligible jargon — contrived by an uncertain — or ridiculous — or enthuſiaſtic — or immoral author — is preſcribed by the Church to be received and believed on pain of everlaſting damnation, &c. &c. Such, we know, are the perpetual, and too ſucceſsful aſſeverations of thoſe whoſe real aim is to wound the doctrine of the Trinity through the Sides of this Creed: but take it away, and we take away the laſt ſubterfuge of blaſphemers, and infidels, and *falſe Brethren*; and the *true* believer, and the *half* believer, and the *no* believer will ſtand moſt effectually diſcriminated. For while the Church clearly and indiſputably profeſſes her faith in the bleſſed Trinity; three Perſons in the unity of one Godhead; Father, Son, and Holy Ghoſt; co-eternal and eſſentially co-equal; by her other Creeds, eſpecially the Nicene; (*ſee Note at* p. 230.) by her well-known and daily repeated Doxology, *Glory be to the Father*, &c. by the ſolemn concluſion of many of her Prayers; the introductory invocation of her Litany; and her appointment of a particular Sunday to the celebration of the Feſtival of the above-named ſacred Perſons; Infidels of all ſizes muſt either remain in ſilence, or fairly pull off the maſk, and level their artillery not at the ſuppoſed abſurdities of the Athanaſian Creed, but at the great doctrine of the Trinity itſelf; a doctrine, which as it hath been abundantly demonſtrated to have its immoveable foundation in ſcripture, ſo ſhould it, I preſume, as nearly as may be, be acknowledged by and under the very terms and expreſſions in which we there find it. I would not be thought to take the leaſt offence at the term Trinity or Perſon, the uſe of which is unqueſtionably warranted by the nature and reaſon of the thing; and much leſs would be underſtood to intimate that we can profeſs our Faith in this moſt fundamental and leading article, under any expreſſions too ſtrong, provided they have indiſputable authority in the ſacred pages;

pages; ſuch, *e. g.* as *very God of very God*; but only that it would be prudent to avoid all affected elucidations of this ſublime doctrine, (which ſeem to be matters of reaſonable exception in the Creed now before us) with a view, if poſſible, to obviate all cavils, and preclude every the leaſt pretence of a ſolid Objection. I am not under any apprehenſions of giving umbrage by what has been here advanced, as the reſult of my moſt deliberate judgment, to any whoſe *Zeal* is *according to knowledge* and diſcretion; nor do I ſolicit or deſire the good will of any but ſuch. Theſe I ſhould think as open to conviction, as I profeſs myſelf to be, who was once a contender for this very Creed. In ſhort, as orthodox and commendable as its original deſign might be, and as rational as their vindications appear, who have undertaken its defence; time, I conceive, has fully evinced it to be rather calculated to countenance an enemy, than either to make, or confirm a friend: in other words, to be, at beſt, an unneceſſary barrier of belief, but a commodious tool of infidelity. Conſequently the great queſtion will be, (a queſtion moſt humbly and reſpectfully ſubmitted to the deciſion of proper judges) whether, on the whole, much greater advantage be not like to accrue to the common cauſe of Chriſtianity by rejecting, than by retaining this Athanaſian confeſſion of Faith? And if ſo, its omiſſion hereafter will be not only warrantable, but highly expedient: becauſe this (as this only) is a reaſon ſufficient for the aboliſhment of any eſtabliſhment whatſoever.

Page 44. —— *And be not angry with us for ever.*] I have omitted this final clauſe, becauſe, properly ſpeaking, we rather deprecate here the judgments we *deſerve* than thoſe we *feel.*

Page 45. —— *The deceits of the world, the fleſh, and the devil*] As the *frauds of the devil* in a foregoing branch of deprecation, and the *deceits of the devil* in this place, are convertible expreſſions, I looked upon the latter to be tautological, and have dropped it accordingly.

Page 46. —— *And from ſudden death.*] The reaſons which we may eaſily conceive mere natural wiſdom and human philoſophy might ſuggeſt to prove the deſireableneſs

of a ſudden death, will evaporate at once before the Chriſtian ſyſtem. In general it muſt be acknowledged we cannot too earneſtly beſeech the divine goodneſs to vouchſafe us time for a regular and ſolemn preparation for the departure of our ſouls, and the momentous concerns of eternity. And yet, I humbly apprehend, a caſe may be ſuppoſed, wherein a ſudden diſſolution may be conſidered rather as a favour than a judgment. The good Chriſtian, who hath ſettled and adjuſted his temporal affairs, who hath kept his *conſcience void of offence towards God and towards Man*, who has lived in a ſtate of habitual preparation, and hath nothing to anſwer for but the failings of the day, the ordinary frailties and imperfections of human nature, will ſurely be regarded by a merciful God as fitted for his removal at any time, and without any notice. If the merits of Chriſt are not imputable to the attonement of ſuch failings, and to the ſupply of ſuch deficiencies, in point of form, which were not the conſequence of perverſe careleſsneſs or wilful neglect, it will methinks be difficult to ſay, in what their efficacy conſiſts. In ſuch a caſe Providence ſeems graciouſly to diſpenſe with the uſual conditions of mortality, the natural pains and agonies of a death-bed. I cannot think therefore ſudden death is abſolutely to be deprecated; and hope the amendments here propoſed, will be judged in all reſpects proper, and adequate to the full purport and tendency of the petition. Agreeably to what has been advanced, I find this branch of the deprecation before us paraphraſed as follows, by a pious and judicious author —— "from the evil "and uncertain event of an untimely, unprepared, and "ſudden death,

Good Lord, deliver us.

Page 46. —— *From hardneſs of heart.*] With an eye merely to local propriety, I have transferred a preceding article of requeſt to this place.

Ibid. —— *By thy precious death and burial.*] I have dropped the word *burial* here, as an unſuitable adjunct to the epithet *precious*. Beſides, the ſepulture of our Lord is, at moſt, a circumſtance of inferior conſequence, the mention of which in this place, ſeems to impair the dignity of a moſt noble *Climax*.

Page 54. *O Lord, deal not with us*, &c.] Notwithſtanding theſe two ejaculatory petitions occur in one and the ſame period in the 102d Pſalm (the latter part of the verſe being there as in numberleſs other places ſynonimous with the former) yet, I think, a variety of expreſſions, generally ſpeaking, preferable in our more immediate devotions: to ſay nothing of the ambiguity of the word—*reward*—and the particle—*after*. Where ſuch ambiguity has been leſs glaring in phraſes transferred from the holy ſcriptures, I thought it my duty, as I have elſewhere intimated, to ſacrifice my private ſentiments to the reverence due to a publick Tranſlation.

Page 56. *O Lord, let thy mercy be ſhewed upon us.*] This ejaculation is preciſely of the ſame Signification with more than one of the foregoing. A continuation of addreſs to our Saviour appeared to me to be more proper in this place, and a ſuitable concluſion of theſe devout ſentences. The immediate ſubſequent — *Let us pray* — imports a tranſition of Prieſt and People to another mode of ſupplication. Here at leaſt, it ſeems to imply as much; though perhaps this ſolemn invitation is not ever made with the moſt exact judgment and propriety.

Page 60. —— *Haſt promiſed to all them that ſeek*, &c.] The preamble in this prayer for rain ſeems to be too general, and might with equal juſtneſs have been prefixed as introductory to the petition for deliverance in the time of dearth and famine. The ſubſtituted ſcriptural expreſſions will be acknowledged to be ſpecific of the bleſſing requeſted.

The occaſional various readings ſubjoined to this and other of the following Prayers and Thankſgivings, do not, 'tis preſumed, ſtand in need of any apology.

Ibid, *O Almighty Lord God, who for the ſin of man*, &c.] The introduction to this Prayer hath been objected to, as containing a ſort of blaſphemous reproach, and implying our diſtruſt of the divine veracity in the promiſe of never deſtroying the earth again by a flood. I pretend not abſolutely to avow the words will not bear this ſenſe, though they are certainly as capable at leaſt of the oppoſite interpretation. They may be as naturally ſuppoſed to

import a reliance on, as a diſtruſt of, that promiſe. And this was unqueſtionably the ſenſe intended by our Compilers. However, as it is one part of this deſign to obviate all poſſible cavils, I have ſubſtituted another expreſſion, and that a ſcriptural one, as perfectly unexceptionable.

Page 64. *Who in thy wrath didſt ſend a plague upon*, &c.] As neither of the inſtances pointed to in the prefatory clauſes of this Prayer can be parallelled by any ſuppoſeable caſe among ourſelves, I have ſubſtituted a general introduction as more ſuitable to the occaſion.

Page 66. *Our moſt religious and gracious King.*] The impropriety, not to ſay abſurdity, of the former of theſe Epithets at the time this Prayer was compoſed, and inſerted in the Liturgy, hath ever been thought ſo glaring, that it is matter of ſome wonder, how a Form, in other reſpects wiſely and piouſly drawn up, ſhould herein be ſo groſsly defective. But however this may be accounted for, and although that impropriety be at preſent in a manner wholly removed by the character of the illuſtrious Perſonage that fills the throne, the reaſons for the omiſſion of theſe adjunctives hereafter, are, I apprehend, unanſwerable. For, in the firſt place, its preſent propriety is, at moſt, but a temporary circumſtance, and therefore cannot amount to any thing like an argument for its tranſmiſſion to future generations; becauſe, in the next place, (as has already been intimated) the term — *religious* — naturally and indeed neceſſarily imports perſonal qualities, and conſequently cannot be conſidered merely in the light of a *title*, as its companion epithet in this place, — *gracious*, — agreeably to common uſage may; (for which reaſons, by the way, I have retained it in the Offices of *Morning and Evening Prayer*) and therefore, in the laſt place, as there was no precedent for the uſe of ſuch a word in any prayer for the King throughout the Liturgy, ſo I take it to be impoſſible to aſſign a ſufficient cauſe why it ſhould be particularly inſerted here. All this put together, will, 'tis humbly apprehended, abundantly evince the propriety of the obvious amendment here ſuggeſted.

Page

Page 70. *A Prayer that may be ſaid after any of the former.*] This Prayer, though it were liable to no objection on account of its ſtyle, (with reſpect to which the metaphor in particular is neither an ornament nor a propriety) ſeems, at beſt, to be, to all intents and purpoſes, an excreſcency. Indeed the very title of it pleads ſtrongly for its total omiſſion; for ſurely that it *may* be *ſaid* after *any* of the *former* Prayers, is a moſt ſubſtantial reaſon why it ſhould not be ſaid *at all.*

Page 72. —— *Doſt cauſe the former and the latter rain.*] As the introductory clauſe of this Thankſgiving is tranſferred to the Prayer for rain, I have ſubſtituted a preamble tantamount to the original.

Page 79. *We humbly acknowledge*, &c.] As the Phraſeology of this Thankſgiving is neither over elegant or correct, and its purpoſe is effectually anſwered by the immediately preceding one, we ſhall, it is imagined, be ſufficiently juſtified in its diſuſe.

Page 80. *The Collects, Epiſtles, and Goſpels*, &c.] The chief exceptions which have been made to our Church *Collects* are, that ſome of them are too general; that in others there is little or no connection between their introduction and the matter of their requeſt; and in many ſtill leſs between them and the *Epiſtle* and *Goſpel* to which they are prefixed. It muſt be owned theſe exceptions are not without foundation; eſpecially the two latter. Let us turn, for inſtance, to the *Collect* for *Sexageſima Sunday*, which runs thus ——— "O Lord God, who ſeeſt that "we put not our truſt in any thing that we do; mer-"cifully grant that by thy power we may be defended "againſt all adverſity, through Jeſus Chriſt our Lord." The *exordium* here does not ſeem ſufficiently connected with the petition it introduces. The *Collect* for *Eaſter-Day*, as well as that for the Sunday following, is liable to the ſame objection. ——— "Almighty God, who "through thine only-begotten Son Jeſus Chriſt, haſt "overcome death, and opened unto us the gate of ever-"laſting life; We humbly beſeech thee, that as by thy "ſpecial grace preventing us, thou doſt put into our "minds

" minds good deſires; ſo by thy continual help we may " bring the ſame to good effect, through Jeſus Chriſt our " Lord, *&c. &c.*" ——— " Almighty Father, who haſt " given thine only Son to die for our ſins, and to riſe again " for our juſtification; Grant us ſo to put away the leaven " of malice and wickedneſs, that we may always ſerve thee " in pureneſs of living and truth, through the merits, *&c.*"

But the want of connection between many of the *Collects* and their reſpective *Epiſtles* and *Goſpels* is ſtill more obſervable. I refer the Reader to the *Collects*, *Epiſtles*, and *Goſpels* for moſt of the *Sundays after the Epiphany*, *in Lent*, and *after Trinity*. —— The amendments and alterations I have ventured to propoſe will, I hope, effectually ſilence ſuch objections; with regard to the latter of which I have endeavoured ſometimes to reconcile the matter of the *Collect* with that of the *Epiſtle*; ſometimes with that of the *Goſpel*; and, as often as might be, with that of both. I mention this, becauſe, I apprehend, neither are the *Epiſtle and the Goſpel* always connected with that exactneſs of propriety which might be wiſhed. —— And perhaps, by the way, whether the appointment of theſe, as well as of the *Leſſons proper for Sundays and Holidays*, hath in all inſtances the moſt direct aſpect upon the occaſion, may be a queſtion that deſerves to be humbly ſubmitted to the conſideration and judgment of our Governors.

Page 130. *St. Peter's Day.*] It is obſervable that the *Collect*, *Epiſtle*, and *Goſpel* for this day bear a reſpective relation to the Commiſſion, the Deliverance, and the Faith of St. *Peter*; ſo that there is no connection betwixt the former and either of the latter. As the character of this Apoſtle is certainly one of the moſt diſtinguiſhed in the evangelical Hiſtory, this variety of appointment appears to be reaſonable enough, and I have retained it accordingly.

Page 132. *St. Simon and St. Jude, Apoſtles.*] In the original *Collect* we do not meet with the names of the Saints to whom the day is dedicated. It might with equal propriety be uſed on any other Feſtival, or, rather on no Feſtival at all. An omiſſion, which, I ſuppoſe, is to be accounted for from the ſilence of Hiſtory, at leaſt of Scripture, with reſpect to their lives and actions.. For which reaſon probably

probably this, as that of *St. Philip and St. James* is a joint-feſtival. And, by the way, we may hence likewiſe account for the general import and tendency ſometimes of the *Epiſtles*, and ſometimes of the *Goſpels* appointed for Saints-days, which are frequently, if I may ſay ſo, convertible, and in which we can diſcover little or no adaptation. See particularly the Goſpel for this day; and thoſe for the Feſtivals of *St. Matthias*, *St. Mark*, *St. Barnabas*, *and St. Bartholomew*; and the *Epiſtle* appointed for the day of the laſt named *Saint*, (which 'tis worth obſerving, hath a direct and immediate reference to *St. Peter)* with thoſe for the Feſtivals of *St. Andrew*, *St. Thomas*, *and St. Matthew*. But though, in the caſe before us, we have no particular circumſtances to refer to, yet the bare celebration of the Feſtival of our Apoſtles, and their call into the ſacred College, will ſurely require the mention of their names, and warrant ſome ſuch form of general petition as is here recommended.

Page 136. —— *And worthily magnify thy holy name.*] As this *Collect* is immediately previous to the recital of the *Ten Commandments*, the expreſſion ſubſtituted is, I preſume, a more proper one than that expunged.

Ibid. —— *Have mercy upon the whole Church*, &c.] This clauſe of the *Collect* before us is too general and unlimitted for the more reſtrained ſenſe of the enſuing ones: and, for reaſons I need not ſpecify, the term — *anointed*— is ſubſtituted in the room of — *choſen.*

Page 138. *Let your light ſo ſhine before Men*, &c.] Of the ſentences here appointed to be read at the Offertory, ſome evidently ſuppoſe the contribution to be made for the uſe of the officiating miniſter; (which is to this day, if I am well informed, the practiſe in many Pariſhes) while the reſt as readily exhort the Communicants to a Collection of Alms for the benefit of the Poor. In the latter caſe only the clauſe which occurs in the Prayer immediately following theſe ſentences can be read with any propriety —— *we humbly* beſeech thee moſt mercifully to accept *our* alms and oblations.—— Either therefore this mode of Collection for the ſervice of Miniſters ſhould be entirely dropped, and conſequently

quently the ſeveral ſentences relative to it be eraſed; or the form of the clauſe of the above-mentioned Prayer ſhould vary according to the exigence of the caſe.

Page 138. —— *Beſeeching thee to inſpire continually*, &c.] The original ſentiments in this and the clauſe immediately enſuing, appear to have a kind of ſameneſs in them which may be exceptionable. In the alteration propoſed, I had a proper diſtinction in view; the former branch reſpecting unity of Chriſtian Doctrine; the latter, of affection.

Page 146. —— *The devil enter into you as he entered*, &c] That neglect of receiving the holy ſacrament, which is ſo generally obſervable, hath been long matter of ſome wonder, and more concern to all good Chriſtians. The great number of treatiſes written, and diſcourſes almoſt daily delivered upon this ſubject, have in a manner totally failed of their intended effect, Various are the reaſons which have been, and may be aſſigned for this glaring omiſſion of duty; but the principal, I will venture to pronounce, is to be found in this terrifying expreſſion, and in its frightful parallels, the one a few ſentences above, the other in the exhortation at the time of the celebration of the holy Communion. The harſhneſs of theſe expreſſions is indeed eaſily ſoftened and explained away to the ſatisfaction of men of underſtanding and judgment, who ſee nothing intimidating in improprieties; but experience will demonſtrate to us, that the ſcruples of the many are rarely to be removed by acute criticiſm, or the ſoundeſt argumentation. The Phraſes — *Devil enter into you as he entered into Judas* — *We are guilty of the body and blood of Chriſt our Saviour* — *We eat and drink our own damnation*, &c. &c. — which ſtill ſtare them in the face, will make a ſtronger impreſſion upon them, than a thouſand niceties of diſtinction, or refined expoſition put together. Divines, they will perverſely or weakly imagine, may expound away ſuch paſſages, in mere oſtentation of their abilities, or for ſome unknown purpoſe or other; but the words naturally denote ſomething horrible, and they will not be driven from the ſenſe which is moſt formidable to their apprehenſions. Such, I am perſuaded, are the ſentiments of the part of thoſe who abſent themſelves

themſelves from the holy Table, whom I take to be diſheartened, rather than unqualified, Chriſtians. For, I truſt, the number of profeſt Libertines and Reprobrates in any pariſh, or indeed of perſons ſpiritually careleſs and indolent, is leſs than that of well meaning, but miſtaken Chriſtians. It is true, private advice and familiar inſtruction will be apt in this, as almoſt in every inſtance, to produce happier effects than the moſt elaborate or judicious addreſſes from the pulpit: and therefore, beyond all doubt, a very material branch of the miniſterial office conſiſts in the diſcreet application of the former. But ſtill even theſe will be found inſufficient for the purpoſe; which, I humbly conceive, will be beſt and moſt effectually anſwered (in courſe of time) by clear and unequivocal expreſſions that are not liable to miſinterpretation. Thoſe I have ſubſtituted in the room of the above evidently obnoxious ones, may perhaps be deemed proportionate to the point; and in the mean time I cannot help expreſſing, by the way, my ſurpriſe at the overſight of the truly wiſe and pious Compilers of the Liturgy, in the particulars before us. The tranſlation of the Greek word, Κριμα, by *damnation*, (which ſimply and abſolutely imports in our language eternal death, or utter excluſion from divine mercy) in that paſſage of *St. Paul* to the *Corinthians*, from whence the expreſſion in the exhortation at the celebration of the holy Communion is moſt injudiciouſly taken, appears to be groſsly erroneous to all who are capable of reading and underſtanding any indifferent author: and the inattention both of the Tranſlators and Compilers, is the more remarkable, as the former have inſerted in their margent a proper rendering of the Original by the word, *judgment*, which, agreeably to the Context, will import no more than ſome temporal infliction. All this hath been obſerved over and over; and as to the expreſſion — *leſt the devil enter into you as he entered into Judas* — the error of the Compilers is not leſs glaring, though perhaps it has not been ſo frequently noted. —— *Judas* indeed was moſt probably preſent at the inſtitution of the ſacrament; but the delivery of the ſop to him by our Saviour, was a circumſtance previous to, and conſequently diſtinct from, that inſtitution; being deſigned purely as a token whereby our Lord meant to notify to St. *John*, *who it was that ſhould betray him*; ſo that the caſe of *Judas* cannot poſſibly be parallelled

parallelled by that of any other unworthy receiver. Theſe miſapplications of ſacred ſtory, and ſcriptural expreſſions, muſt be aſcribed perhaps to the over-earneſtneſs of the zeal of our Reformers, and their reverence for the dignity of theſe holy myſteries; by which many authors of devotional Tracts upon the *Euchariſt* have alſo been miſled after them. And in all likelihood they were the more forward to expreſs themſelves in the higheſt terms, in order to obviate the cenſures and miſconſtructions of the *Romiſh* party, who were ready to repreſent us the impugners of the doctrine of *Tranſubſtantiation*, as ſubverters of the very end and efficacy of the whole ſacramental inſtitution. Much, after all, is it to be wiſhed, that the extravagant ardor of this random piety (if I may be allowed to call it ſo) had not ſince been contraſted by an extreme of levity and irreverence. The due mediocrity that lies between theſe two extremes, hath been my aim and endeavour in the ſeveral amendments I would humbly recommend upon the preſent occaſion.

Page 150. *Or, in caſe he ſhall ſee the people negligent*, &c.] I have endeavoured to render this exhortation more regular and methodical.

Page 162. *It is very meet, right, and our bounden duty*, &c.] The original form in this place appears to be defective. We return thanks to Almighty God without ſpecifying a ſingle bleſſing derived from him; except it be at ſuch times when a *proper Preface* is appointed. But in ſo ſolemn a Formule of Thankſgiving there is, it is preſumed, a manifeſt propriety in enumerating the moſt ſtriking inſtances of the Divine goodneſs towards us. And the ſame arguments which evince this propriety, will ſhew likewiſe the reaſonableneſs of offering diſtinct praiſe and adoration to each Perſon in the ſacred Trinity, agreeably to the concern of each in the diſpenſation of mercy: To ſay nothing of the particular expedience of ſuch diſtinct adoration in the celebration of this ſacrament, which is one of the moſt awful and intereſting acts of our holy Religion. There is indeed an implicit addreſs to the Trinity in the threefold repetition of the word — *Holy*— in the original Form; but this ſeems hardly adequate to the occaſion.

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Page 164. *Proper Prefaces.*] As we cannot poſſibly commemorate the ſacriſice of the death of Chriſt at a more ſuitable time than the very day on which the Church hath all along ſuppoſed he ſuffered, ſo the omiſſion of *Preface* for this moſt ſolemn Faſt is an unaccountable deficiency, which I have ſupplied by an additional Form here inſerted.

Page 172. —— *We and all thy whole Church*, &c.] Though our Prayers and Interceſſions cannot, generally ſpeaking, be too univerſal, yet, I think, there is a viſible impropriety in including the *whole Church* upon the preſent occaſion. I ſhall not enlarge upon this point, but juſt obſerve that this cannot be done conſiſtently with the ſeveral clauſes of petition in this Prayer —— *we deſire thy fatherly goodneſs to accept this* our *ſacrifice of*, &c. — *beſeeching thee that* all we who are partakers of this holy Communion, *may be fulfilled*, &c. &c.

Page 176. *Glory be to God on high*, &c.] I flatter myſelf the alterations I have made in, as well as additions to, this ſolemn and devout hymn of Chriſtian triumph, praiſe, and adoration, will carry their own apology with them. The expreſſions — *thou only art the Lord, thou only, O Chriſt, with the Holy Ghoſt*, &c. — look rather like the *ſalvo* of wavering Chriſtians, than the aſſeveration of ſincere ones, and are infinitely too conciſe for the dignity of devotion, and the honour of the third Perſon in the bleſſed Trinity.

Ibid. *The peace of God which paſſeth*, &c.] I have reduced this benediction to a more ſimple form, which originally conſiſted of two or three texts of ſcripture, not over maturely perhaps blended together. It ſeems ſomewhat uncouth to ſay — *The peace of God*, &c. *keep your hearts and minds in the knowledge and love of God*, &c.

Page 184. *Almighty and immortal God*, &c.] As the greater part of the petitions in this Collect have nothing in them peculiar to the occaſion, and what is relative thereto was in effect prayed for in the preceding, (to paſs by the affected obſcurity of that expreſſion — *the everlaſting benediction of thy heavenly waſhing*) I have made no ſcruple entirely to omit it. —— It was inſerted through miſtake in page 185.

Page 186. *Wherefore we being thus perſuaded*, &c.] The former Part of the following Prayer ſeems to require the amendment offered in this clauſe of the previous exhortation.

Page 188. *I demand therefore*, &c.] I have altered a little the courſe of the ſubſequent queſtions for the ſake of due order and perſpicuity; and have omitted one, (viz. *wilt thou be baptized in this faith?* as altogether ſuperfluous. And this will, by and by, appear to be the ground of a correſpondent alteration in the Church Catechiſm.

Page 192. —— *Elect children.*] It ſeems inferible from certain expreſſions in our publick Offices, and eſpecially in our Articles of Religion, that the Reformers of this Church leaned towards the *ſupra-lapſarian* doctrine of abſolute Predeſtination to Life or Death eternal. The word—*elect*—in this place and others, might lead us to ſuch a concluſion. But whatever we may think of their perſonal opinions, it will be found, on a little enquiry, that as the *Article* upon this ſubject is capable of a more enlarged interpretation, ſo theſe terms—*elect*, *choſen*, &c. which ſometimes occur in the Liturgy, cannot poſſibly denote any thing more than good Chriſtians and Believers, or, ſometimes, profeſſors of the true religion in general. In this place, for example, we pray for every infant at *his* baptiſm, "that he may ever remain in the number of God's faithful and *elect* children;" in which paſſage the former term is evidently determinative of the ſenſe of the latter; and conſequently by—*elect*—here we are to underſtand all pious and ſincere Chriſtians, who believe the truths, and obey the laws of the Goſpel. Thus among the ejaculatory petitions towards the latter end both of Morning and Evening Service, one is, that God would make "his *choſen* people joyful;—which is undoubtedly a requeſt in behalf not of a *few*, but of the whole congregation; for no Chriſtian can be ſuppoſed to pray for this in excluſion of himſelf. So again,—in our Church Catechiſm, the *Catechumen* is directed to declare that he believes "in God the Holy Ghoſt who ſanctifieth *him* and all the *elect* people of God" *i. e.* all true believers, all who *hold the myſtery of their faith in a pure conſcience*. For, with what tolerable propriety, according to the Predeſtinarian ſenſe, can we pronounce any Child, and

and much leſs every Child the *elect* of God? And the ſame may be applied to that paſſage in the Office for *Burial*, in which we beſeech God, "that it may pleaſe him of his gracious goodneſs ſhortly to accompliſh the number of his *elect*." However, as this term with the other, are equivocal, and conſequently liable to be miſrepreſented, or miſapplied, I apprehend, we have ſufficient warrant for their total omiſſion for the future.

Page 196. —*Ye ſhall call upon him to hear Sermons*, &c.] I need not acquaint the judicious reader with my reaſons for tranſpoſing and enlarging theſe excellent directions relative to the Chriſtian education of Children. I ſhall only juſt obſerve, that we have here a wiſe intimation to adapt our diſcourſes from the Pulpit, as often as conveniently may be, to the capacities of the younger part of our audience.

Page 200. *Firſt let the Miniſter of the Pariſh*, &c.] There is an overſight in this part of the Rubric, wherein the Miniſter is directed to call upon God, and ſay the Lord's Prayer, and ſo many of the "Collects appointed to be ſaid before in the Form of *Publick Baptiſm*, as the time and preſent exigence will ſuffer." In one of theſe Collects there is a clauſe which cannot with ſtrict propriety be read in a private Chamber. It is this, "Regard, we beſeeeh thee, the ſupplications of thy *congregation*." For though, according to our Saviour's promiſe, when *two or three are gathered together in his name*, they will be moſt graciouſly conſidered as a Congregation to all ſpiritual intents and purpoſes, yet by Congregation in this place, we muſt neceſſarily underſtand an aſſembly of Chriſtians met for public worſhip in the Houſe of the Lord. Purely for the ſake of accuracy, therefore, for *congregation* — I would read —*ſervants*.

Page 204. *Wherefore we being thus perſuaded of*, &c.] The exhortation parallel to this in the office of *Publick Baptiſm*, is immediately followed by an Addreſs to God, wherein we expreſs our grateful ſenſe of the bleſſings and privileges of our Chriſtian profeſſion, and our deſires in behalf of the infant about to be baptized into the ſame; whereas in the office before us, for reaſons which I own I am at a loſs to comprehend, the Lords Prayer intervenes between

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the addreſs and exhortation. In order therefore to conform this Service to the foregoing one, in this, as in ſome other inſtances, I have transferred the Lord's Prayer to its proper place. The propriety of this diſpoſition will, it is preſumed, be obvious upon the view.

Page 206. *Then ſhall the Prieſt demand the name of the Child*, &c. The exhortation I have inſerted here, previous to the queſtions put to the *God-fathers*, &c. the petitions ſubſequent, according to the model of the preceding office, together with the addition of the final inſtructions of the Prieſt —— Ye are to take care that *this Child*, &c. — have, it is preſumed, too ſtrong a foundation in the reaſon of the thing to need a particular apology. — The reader is deſired to compare the two preceding Forms throughout their ſeveral articles.

Page 224. *We yield thee humble thanks*, &c.] Why this Prayer does not run in the ſame terms with thoſe of the corresponding Collect in the Office of *Publick Baptiſm*, but is almoſt *verbatim* a repetition of a ſupplication already uſed in the preſent Service, and in its proper place, it will be difficult, I imagine, to aſſign a ſufficient reaſon. —This is another inſtance of inattention in our Compilers, which I hope I have rectified by the ſubſtitution of the Collect diſplaced.

Page 231. *They promiſed and engaged in my name*, &c.] For the grounds of the following tranſpoſitions, I refer the reader to the Note at page 188.

Page 230. *What doſt thou chiefly learn in*, &c.] The Divinity of Jeſus Chriſt and of the Holy Ghoſt is implicitly, though not *totidem verbis*, aſſerted in the Apoſtles Creed. For when I ſay, — *I believe in Jeſus Chriſt* — I do in effect ſay,—I believe in every particular revealed by the word of God concerning the eſſence, eternal generation, incarnation, *&c. &c.* of Jeſus Chriſt. So, when I ſay—*I believe in the Holy Ghoſt* — I ſay, in effect, I believe in the declarations of Holy Writ relative to his divine Nature, Proceſſion, Office, *&c. &c.*

Page 230.

Page 230. *Thirdly, in God the Holy Ghoſt*, &c.] See Note at page 122.

Ibid. *You ſaid that your Godfathers and Godmothers*, &c.] As the renunciation of the world, the fleſh, and the devil, is one of the three branches of the Baptiſmal vow, there ſeemed to me to be a neceſſity both for the inſertion and competent explanation of it.

Page 232. *Which be they?*] The ſubſtituted anſwer to this queſtion, I take to be the true and proper one; but if it be thought too intricate for young *Catechumens*, it may run thus —— *They are contained in the holy Scriptures: but we commonly underſtand by*—the Commandments—*thoſe Ten which God ſpake in the 20th Chapter of Exodus*, ſaying, *&c.*

Page 234. *What doſt thou chiefly learn by theſe Commandments?*] The uſual Diviſion of Chriſtian Duty into what we more immediately owe to God; next, to our neighbour; and laſt, to ourſelves; hath too obvious a foundation to be explained upon; and I promiſe myſelf the reader's approbation of my adjuſtment of this part of the Church Catechiſm accordingly.

Page 236. *What deſireſt thou of God in this Prayer?*] The anſwer I have given to this queſtion (which upon the matter is the ſame with the Original) is, I truſt, a proper and unexceptionable one: for though we do not in direct terms apply for *ſpiritual ſuſtenance*, or *grace*, in the Lord's Prayer, yet virtually we ſolicit it; and a ſuitable portion of the ſame muſt neceſſarily be conſequent upon our praying *as we ought*, and in obedience to our Saviour's Commandment.

Page 238. *How many Sacraments hath Chriſt*, &c.] The remaining part of this Catechiſm, which contains the doctrine of the Chriſtian Sacraments, is of a nature too abſtracted for the comprehenſion of younger *Catechumens*, and ſhould, I think, be reſerved, at the diſcretion of the *Catechiſt*, for their competent age and capacity. For to what purpoſe do we charge the memory of Children, without informing their underſtandings, eſpecially in matters of

 importance?

importance? And yet this is very frequently the caſe with *Tyros* who can *ſay* their Catechiſm. —— To the matter, or to the mode of this branch of publick Inſtruction, there lies no material objection.——There is an inaccuracy in the anſwer to the firſt queſtion, which will be rectified by a ſlight variation. As thus——*Two only, as generally neceſſary to ſalvation, that is to ſay, Baptiſm, and the Communion of his own bleſſed Body and Blood.*——The anſwer to the next queſtion is perhaps ſomewhat obſcure, but as it is wholly doctrinal, I ſhall not preſume to ſuggeſt an alteration.——Inſtead of—*Water, wherein the Perſon is baptized*, &c. I would read, conformably to preſent cuſtom, *wherewith.* ——— The expreſſion — *which are* VERILY AND INDEED *taken, and received by the faithful in the Lord's Supper*, is often quoted by the Romiſh party with an air of triumph, as countenancing their doctrine of *Tranſubſtantiation.* The amendment is obvious. It may run thus ——— *which are ſpiritually and effectually taken*, &c.

In anſwer to the queſtion ——— *What are the benefits whereof we are partakers thereby?*——which is—*the ſtrengthening and refreſhing of our ſouls by the body and blood of Chriſt, as our bodies are by the bread and wine.* —— The latter article — *the* — is evidently ſubverſive of the true and intended ſentiment.——Certainly we ſhould read — *as our bodies are by bread and wine.* And, laſtly, perhaps the anſwer to the final queſtion — *What is required of them who come to the Lord's Supper?* — might be expreſt in terms more correct than the preſent, as follows ——— *They are required to examine themſelves, whether they truly repent of their ſins; and ſtedfaſtly purpoſe to lead a new life; and have a lively faith in God's mercy through Chriſt; and retain a thankful ſenſe and remembrance of their Saviour's Death; and are in perfect charity with all mankind.*

Page 246. *The Form of Solemnization of Matrimony.*] It has been my principal aim in the reviſal of this Office to ſubſtitute terms and phraſes abſolutely unexceptionable, in the room of ſuch as are rather vulgar and inaccurate, than otherwiſe; or ſuch as ſeem innocently to have given occaſion to the ſallies of levity. In ſhort, I have endeavoured to retain, for the moſt part, the preciſe ſenſe of the original,

ginal, under an equal ſimplicity, without any meanneſs of expreſſion.

Page 248. *Firſt it was ordained for the procreation*, &c.] In the original, Matrimony is ſaid in the firſt place to have been ordained "for the procreation of children, to be brought up in the nurture and fear of the Lord, and to the praiſe of his holy Name." That God in all his diſpenſations and proceedings acts with a view to his own honour and glory, is an unqueſtionable truth: but as that glory was not ſimply, primarily, and immediately the end of this inſtitution, I do not mention it among the cauſes for which Matrimony was ordained.

Page 252. *With this ring I thee wed*, &c.] Theſe expreſſions are certainly diſguſting; and the final part of the declaration ſeems not to be proper, with reſpect either to place or perſon. It becomes the mouth of the Prieſt only; who afterwards in the moſt ſolemn manner, pronounces the Parties concerned to be man and wife. — *In the Name of the Father, and of the Son, and of the Holy Ghoſt.*

Page 254. *Then the Man leaving*, &c.] I have in ſome reſpects altered the diſpoſition of the remaining parts of this Office. I have reduced the number of the Collects; the matter of ſome of which appeared to me to be either exuberant, or overſtrained. The firſt Bleſſing, which is an interruption of the ſervice, and differs little in ſubſtance of benediction from the laſt, is intirely omitted. I call it an interruption of the Service; becauſe, I own, I never could diſcover the propriety of that diviſion of it, according to which the former part is directed to be performed *in the body of the Church*, but the latter *at the Lord's Table*. And laſtly, with the Bleſſing I have cloſed the whole ſolemnity, as imagining the declaration or exhortation ſubſequent to be, if not an aukward, at leaſt, an abrupt concluſion. Perhaps this might be commodiouſly enough inſerted immediately after the Miniſter's firſt addreſs to the Congregation.

Page 260. *The Order for the Viſitation of the Sick.*] The diſpoſition of the ſeveral parts of this Office is, I think, ſomewhat irregular; nor does it ſeem to have made ſuffi-

cient proviſion for many ſuppoſable caſes in a ſtate of ſickneſs. The former inconvenience I have endeavoured to remedy by a new adjuſtment; but as the latter defect may be fully ſupplied by a well-known Manual of devotions, compoſed for the uſe of ſick perſons, and from other Treatiſes, the other amendments I have taken upon me to offer under this article, are chiefly ſuch as the language appeareth to me to require.

Page 278. *Foraſmuch as all mortal men*, &c.] I have already conſidered the grounds of that neglect to receive the holy Sacrament, which is ſuch juſt matter of complaint, ſo far as thoſe grounds are diſcoverable, in certain paſſages of the Communion-Service itſelf. Among the many ill conſequences flowing therefrom, that of the Procraſtination of this duty to a death-bed, is an obſervable one. Many conſiderations naturally offer themſelves under this head, which I think is needleſs to enlarge upon. It will be, I preſume, ſufficient to ſay, that though this duty ought not to be neglected *at* this criſis, purely becauſe it has hitherto been neglected, yet many obvious reaſons concur to ſhew the folly and inconvenience of poſtponing the diſcharge thereof *to* it. Was it only for the prevention of this evil, I cannot help repeating my wiſhes to ſee Chriſtians brought, by all poſſible means, to the due and regular participation of the Sacrament in the courſe of their lives.

Page 280. *The Order for the Burial of the Dead.*] The Office for the *Burial of the Dead*, whether we conſider the judicious adjuſtment of its ſeveral parts, or the awful ſolemnity of the whole, hath ever been juſtly eſteemed one of the firſt ornaments of our Liturgy. If in ſome reſpects it may ſeem to require alteration, this ought, for the moſt part, to be imputed to certain extrinſical circumſtances rather than to any defect in itſelf. I have elſewhere taken occaſion to remark that the Church of *England* is not leſs diſtinguiſhed by her Charity, than by the Purity either of her doctrines or her worſhip. In conſequence of this, it is obſervable from the tenor of the excellent Form before us, ſhe abſolutely ſuppoſes her departed members to die in the Lord, and to be admitted accordingly

accordingly into the manſions of the bleſſed. Indeed the word — *hope* — in one or two places, may ſeem to require a more limitted ſenſe; as in theſe —— *We commit his body to the ground — in ſure and certain hope of the reſurrection to eternal life* — and — *as our hope is this our brother doth* — but we muſt reconcile ſuch as theſe with the following — *Foraſmuch as it hath pleaſed Almighty God of his great mercy to take unto himſelf the ſoul of our dear brother* — and — *I heard a voice from heaven, ſaying unto me, Write; from henceforth bleſſed are the dead which die in the Lord* — (which primarily at leaſt, muſt refer to the party deceaſed) — and — *we give thee hearty thanks for that it hath pleaſed thee to deliver this our dear brother out of the miſeries of this ſinful world* — or the ſervice will be groſsly incompatible with itſelf. In order to this we muſt naturally have recourſe to the above ſuppoſition, in which, generally ſpeaking, there would be nothing extravagant, was her diſcipline maintained in full force, and with neceſſary exactneſs of ſeverity. This Office the previous *Rubrick* expreſsly forbids us to uſe "for any that die unbaptized, or excommunicate, or have laid violent hands upon themſelves." I have no occaſion to acquaint the reader, that the wiſe intention of this prohibitory direction is in a manner defeated, not only by an undue relaxation of all eccleſiaſtical cenſures, (to ſpeak as ſoftly as poſſible) but alſo by promiſes palpably eluſive even of the law of the land: this, with the diſcipline of the Church being notoriouſly ſacrificed every day to perſonal and pecuniary conſiderations. In the preſent ſtate of things, it is far from being uncommon for a Miniſter, after having ſolemnly ſignified to all preſent, that "it has pleaſed Almighty God of his great mercy to take unto himſelf the ſoul of a dear *brother* departed," to commit to the earth, "in ſure and certain hope of the reſurrection to eternal life," the body of a wretch who had in effect denied God in the whole courſe of his life and converſation, and at length fell a victim to the exceſſes of intemperance and luſt. So again — have we not ſometimes known *hearty thanks* returned to Almighty God *for that it hath pleaſed him to deliver* a brother *out of the miſeries of this ſinful world*, who nevertheleſs had been the murderer of himſelf, with every imaginable circumſtance of deſign and premeditation?—Surely Charity is not to be built upon the ruins of common Senſe.——In both theſe caſes, as our de-

votions do but mock God; ſo our ſeeming charitableneſs really inſults the dead, who are to be left to God's mercy, but not, as it were, obtruded upon it. But this is not all. The living are concerned in this matter. Offence is hereby given to good men, and encouragement to bad. For the latter are ever ready to take refuge in external Forms, and to pre-apply (if I may ſo ſay) ſuch conſolatory expreſſions, as thoſe I have cited from this Office, to themſelves. By the amendments and alterations therefore, which I have taken the liberty to propoſe, theſe inconveniencies, will, I truſt, be removed, as far as can reaſonably be expected in a common Form; and the Service thus corrected, will be calculated rather for the advantage, comfort, and edification of the living, than the uſe or benefit of the dead; who will be intereſted in the ſeveral ſcriptural paſſages of exultation and triumph over the grave, in proportion only to their ſpiritual proficiency; and to whom funeral rites, devotions, ſermons, and ſolemnities of all kinds cannot poſſibly be of any manner of ſervice.

Page 298. —— *Until the ſaid diſcipline may be reſtored again*, &c.] I would humbly aſk, which way we are to reconcile that almoſt total inattention to church-diſcipline with this annually repeated wiſh and declaration?

Page 298. *O Lord, ſave thy ſervants*, &c. I have added one or two to this ſeries of ejaculations; but have omitted the firſt of the Collects following, as abſolutely redundant.

APPENDIX.

APPENDIX.

HAVING intimated in the note at the Lord's Prayer my wiſh to ſee the ſeveral parts of our Church-ſervice in the Morning ſeparated, in order to ſilence a principal, and I believe, almoſt general, objection againſt that *length*, and thoſe *repetitions*, which the preſent diſpoſition has occaſioned; and being ſenſible, at the ſame time, that the amendments and regulations I have humbly propoſed in the foregoing pages are inſufficient for the removal of *ſuch* objection; I ſhall venture, on maturer deliberation, with all due deference, to offer a new arrangement of Divine Service, as adequate to the above purpoſes; and ſhall annex ſuch occaſional obſervations, as may ſerve to illuſtrate my deſign, and obviate the exceptions to which it may ſeem to be ſubjected. This attempt is in effect apologized for already; and therefore I ſhall proceed moſt humbly to ſubmit my plan to the judgment of my ſpiritual Governors, and all concerned, without further introduction.

The ORDER for

MORNING PRAYER, &c.

At the beginning of Morning Prayer, &c.

WHEN the wicked man, *&c.*

DEARLY beloved brethren, *&c.*

A general Confeſſion, &c.

ALMIGHTY and moſt merciful, *&c.*

The Abſolution, &c.

ALMIGHTY God, *&c.*

Then the Lord's Prayer.

OUR Father who art in heaven, *&c.*

Then likewiſe he ſhall ſay,

O Lord, *&c.*

Here all ſtanding up, &c.

Glory be to the Father, *&c.*

Then ſhall be ſaid or ſung, &c.

Then ſhall follow the Pſalms, &c.

Then the firſt Leſſon.

Then, Te Deum laudamus.

Then the ſecond Leſſon.

Then the Hymn Benedictus, or, &c. &c.

Then

Then the Apoſtles Creed.

Then Gloria Patri, &c. &c.

N. B. *I ſhould think this the moſt commodious pauſe for the Pſalm, or the Anthem.*

Then — The Lord be with you.
Anſw. And with thy ſpirit.

Let us pray.

O Lord, ſhew thy mercy, *&c.*

Then the three Collects. Firſt, for the day, &c.

Prayer for the King.

Prayer for the Royal Family.

For the Clergy and People.

For the Parliament, or any occaſional Prayer.

For all conditions of men.

Any particular Thankſgiving.

The general Thankſgiving.

St. Chryſoſtom's Prayer.

The Grace of our Lord Jeſus Chriſt, *&c.*

On Sundays and Holidays the Service might proceed to the ſecond *Gloria Patri*, &c. after the Apoſtles Creed, in the ſame manner as at ordinary *Morning Prayer*. Then the *Pſalm*, or

or *Anthem*, might be ſung; and after the Verſicles

— The Lord be with you, *&c.*

O Lord, ſhew thy mercy, *&c.*

and their reſponſes, I would recommend the following order for the remaining Service.

The two daily Collects at Morning Prayer.

The daily Prayer for the King, on Sundays; on Holidays, the Collect for the King in the Communion Service.

The Prayer for the Royal Family.

Prayer for the Clergy and People.

The Collect for the Day.

The Epiſtle and Goſpel.

Then Gloria Patri, &c.

N. B. *Here perhaps the Service might be once more commodiouſly intermitted by another Pſalm, or Anthem.*

Then the Collect for all Conditions of Men.

Then the Prayer for the Parliament, or any occaſional Prayer.

Any occaſional Thankſgiving.

The general Thankſgiving.

St. Chryſoſtom's Prayer.

The peace of God, which paſſeth *&c.*

On

On Sundays and Holidays when the holy Sacrament is adminiſtered, (which for many reaſons, I think, ſhould be about ten or twelve times in the whole year, as well in Parochial, as in Cathedral, or Collegiate Churches) I would beg leave to propoſe the following courſe of Divine Service.

After the Hymn called MAGNIFICAT,

Gloria Patri, *&c.*

Then a Pſalm, or Anthem.

Then the Verſicles ——

The Lord be with you, *&c.*

O Lord, ſhew thy mercy, *&c.*

Then the two daily Collects at Morning Prayer.

Prayer for the Parliament, or any occaſional Prayer.

The Collect for the day.

The Epiſtle and Goſpel.

The Nicene Creed.

Gloria Patri.

A Pſalm, or Anthem.

Then the introductory Collect, and Ten Commandments.

The Offertory.

The Prayer for the Church-militant.

Then

Then the Exhortation, &c. *to the end of*
— Glory be to God on high, &c.
Any occaſional Thankſgiving.]
The general Thankſgiving.
St. Chryſoſtom's Prayer.
The peace of God, which paſſeth *&c.*

The ORDER for EVENING PRAYER, *&c.*

The Miniſter ſhall begin Evening Prayer with one or more of theſe Sentences.

O HOW amiable are thy dwellings, thou Lord of Hoſts!

My ſoul hath a deſire and longing to enter into the courts of the Lord; my heart and my fleſh rejoice in the living God.

Bleſſed are they that dwell in thy Houſe.

Like as the hart deſireth the water-brooks; ſo longeth my ſoul after thee, O God.

My ſoul is a-thirſt for God, yea, even for the living God; when ſhall I come to appear before the preſence of God?

Bleſſed is the man whom thou chooſeſt and receiveſt unto thee; he ſhall dwell in thy court, and ſhall be ſatisfied with the pleaſures of thy houſe, even of thy holy Temple.

One

One day in thy courts is better than a thouſand.

I had rather be a door-keeper in the houſe of God; than to dwell in the tents of ungodlineſs.

I was glad when they ſaid unto me; we will go into the houſe of the Lord.

O come let us worſhip and fall down, and kneel before the Lord our Maker.

For he is the Lord our God; and we are the people of his paſture, and the ſheep of his hand.

Then he ſhall ſay,

DEarly beloved brethren, we are aſſembled again this day in the Houſe of the Lord, to offer our evening ſacrifice of devotion to Almighty God, our heavenly Father, who in his holy word hath given us many gracious aſſurances of his more immediate preſence in the congregations of his people, and of his readineſs to incline his ear to the ſupplications of all ſuch as call upon him faithfully. And therefore that we may, in the moſt effectual manner, recommend our own imperfect petitions to the throne of his divine Majeſty, let me intreat you, in the firſt place, to join with me in that comprehenſive, and excellent Form of Prayer which his bleſſed Son, in compaſſion to human infirmities, has taught us.

OUR Father who art in heaven, *&c.*

Then

Then the Litany.

O God the Father of heaven: *&c.*

And ſo on to ——

Son of God, we beſeech thee to hear us.
Anſw. *Son of God,* &c.
O Lamb of God, that takeſt, *&c.*
Anſw. *Grant us,* &c.
O Lamb of God, that takeſt, *&c.*
Anſw. *Have mercy upon,* &c.
Lord have mercy, *&c.*
Anſw. *Chriſt have,* &c.
Lord have mercy, *&c.*

Then the Prayer.

O God, merciful Father, *&c.*
Anſw. *O Lord, ariſe, protect, and defend us for thy Name's ſake.*
O God, we have heard with our ears, *&c.*
Anſw. *O Lord, ariſe, protect, and defend us for thine honour.*
Glory be to the Father, *&c.*

Then a Pſalm, or an Anthem.

Then the Miniſter ſhall proceed thus —

Let us pray.

Then the Verſicles. — O Lord, ſhew thy mercy, *&c.* — *as at Morning Prayer.*

Then the Collect for the day.

Then

Then the two daily Collects at Evening Prayer.

Then one of the Collects at the end of the Communion Service, at the diſcretion of the Miniſter.

Then the Prayer for the Parliament, or any occaſional Prayer.

Then any occaſional Thankſgiving.

Then the general Thankſgiving.

St. Chryſoſtom's Prayer.

The grace of our Lord Jeſus Chriſt, *&c.*

NOTES

NOTES.

Page 327. OUR *Father, who art in heaven*, &c.] This moſt excellent, and comprehenſive Form of univerſal Prayer, recommended and enjoined by our bleſſed Lord, is a kind of Abſtract or Epitome of all Devotion. As ſuch it introduces with the greateſt propriety the ſeveral ſubſequent branches of petition, deprecation, and praiſe. But for this very reaſon, I humbly apprehend, it cannot be repeated in one and the ſame Service with equal Propriety. And therefore the Reader will obſerve I have omitted it after the Creed in the Morning Service here before him.

And for this reaſon likewiſe I have ever thought we uſe it with more piety than judgment in ſome of our occaſional offices, as well as after the Prayer before Sermon. For inſtance; what connection is there between any one article of requeſt in this divine Form, and the *particular caſe* of a Couple about to join in Matrimony, or a Woman returning thanks after Child-birth?——Neither the practice of holy and good men, nor yet that of the Catholic Church itſelf, can reaſonably be urged againſt plain principles of reaſon. The only argument offered in defence of the general uſe, and frequent repetition I am contending againſt, which appears to me to deſerve a reply, is this:—that it becomes us on all occaſions to join this perfect model to our own imperfect petitions. Which is very true, when it may conſiſtently be done; otherwiſe, I take it, as our moſt imperfect requeſts are always offered to the throne of grace, in the Name, and through the merits of our great Redeemer, they will be accepted; if not, this argument appears to prove too much, and we ought not to uſe any Form of Prayer whatſoever, except the Lord's Prayer. In ſhort, this incomparable Form moſt admirably precedes the many articles of our daily worſhip, both publick, domeſtic, and private: and accordingly it may, and ought to be uſed, many times in a day,

day, by every devout Chriſtian. —— And let any conſiderate perſon judge, whether we ſhould not act more agreeably to our Saviour's own original intention, and diſcover a truer reverence for his appointment, by ſuch regular uſe, than by frequent, unneceſſary, and ſometimes abſurd repitition.

Page 328. *Glory be to the Father*, &c.] This Doxology, which has not unfitly been called our ſhorter Chriſtian Creed, is, I think, with great judgment inſerted here; but the appointment, that at the end of the *Pſalm following*, *and every* other *Pſalm throughout the Year*, *and likewiſe in the end of* BENEDICITE, BENEDICTUS, MAGNIFICAT, and NUNC DIMITTIS, it ſhould be repeated, doth not appear to me, to be by any means ſo judicious. I believe it to be needleſs to detain the Reader by giving him my reaſons why. In ſhort, I am already of opinion, that was it repeated once more only at a proper period, in the courſe of daily and ordinary ſervice, *viz.* at the end of the *Apoſtles Creed*, we ſhould uſe it with much more ſolemnity, as well as propriety, and conſequently to better effect.

Ibid. *Then ſhall follow the Pſalms*, &c.] The twofold diviſion of public Worſhip into *Morning and Evening Prayer*, hath ſo long had the ſanction both of cuſtom and authority, and is beſides ſo defenſible from the reaſon of the thing, that I would not ſuggeſt any alteration in this reſpect. And yet that our ſeveral Church-ſervices ſhould be uſed ſeparately, is abſolutely neceſſary to the removal of the inconveniencies which have plainly riſen from the preſent coalition of them. I ſhall hope therefore, to be heard with patience and candour, if I offer a model of worſhip entirely new, with a view to the rectification of theſe matters. To this end then, I would recommend the uſe of the LITANY *at Evening Prayer*, *daily throughout the Year*. The few variations from, and additions to, the preſent corrected Form of that excellent Service, requiſite for this purpoſe, will in due time be laid before the Reader. According to this plan, the *Pſalms* and *Leſſons* muſt be appropriated to *Morning Service*. Nor is there, I apprehend, any thing difficult, or incongruous, in ſuch appropriation.—The *Pſalms* might eaſily be ſo diſpoſed as to be read once in two months, and ſix times in the year. And with reſpect to the *firſt Leſſon*, did we ſtrike out of the Calendar all the *Apocryphal* chapters, and ſuch *Leſſons* of the Old Teſtament as are of leaſt importance to Chriſtians, and have little or no reference to the Goſpel diſpenſation, this part of the Bible will be publickly read once in a year, as it is now.

And farther, according to the plan I would recommend, were the chapters of the New Teſtament divided by a method ſomething ſimilar to that of the *Oxford* edition of the original *Greek* from *Bengelius*, the whole will be read through twice in the year, in portions of about forty-five verſes, more or leſs, aſſigned to the ſeveral *ſecond Leſſons*.

And again, in regard to the *Proper Leſſons and Pſalms for Sundays and Holidays*, it may be obſerved, that many of them might be dropped without any inconvenience. Sometimes there is a viſible redundancy of them. The reader may recollect, the very ſame portion of ſcripture is appointed for the *ſecond Leſſon* on *Whitſunday* in the *Morning*, and for the *Epiſtle* on the *Monday* following. The chapters taken from the *Proverbs*, and appropriated to ſome of the laſt *Sundays* after *Trinity*, ſeem evidently to imply a deficiency of *proper Leſſons*.——If a new appointment of theſe *firſt Leſſons* and of the *proper Pſalms* was judiciouſly made and adapted to *Morning Service*, as many, I conceive, might be ſelected, as would be abundantly anſwerable to the original deſign of them. For of the *proper Pſalms and Leſſons*, ſome are much more relative to their reſpective occaſions, than others.—— The principal objections to which the arrangements here propoſed may be liable, will, I truſt, be obviated in the courſe of this Appendix.

Ibid. *Te Deum laudamus.*] Becauſe I would by all means retain every part of *Evening Service*, which is not verbatim, a repetition of the *Morning*, (though the reader will find a few inſtances of ſuch repetition) I would recommend the transferring the Hymns commonly called *Magnificat*, *Nunc dimittis*, and the Pſalms—*O ſing unto the Lord*, &c.—and—*God be merciful unto us*, &c. to this Office. And according to the diſpoſition I would propoſe, *Te Deum* ſhould be read after the *firſt Leſſon* upon all *Sundays and Holidays*; upon *Mondays*, *Wedneſdays*, and *Fridays*, *Benedictus*; and on *Tueſdays*, *Thurſdays*, and *Saturdays*, *Pſalm* 110.—— After the *ſecond Leſſon* on *Sundays and Holidays*, the *Magnificat*; on *Mondays*, *Wedneſdays*, and *Fridays*, *Nunc dimittis*; and on *Tueſdays*, *Thurſdays*, and *Saturdays*, the *Pſalm*—*O ſing unto the Lord*, &c.——or—*God be merciful unto us*, &c.——at the diſcretion of the Miniſter.

Page 238. *Let us pray.*] I have dropped the three ejaculatory petitions, *Lord have mercy upon us*, &c. &c. in this place, to avoid tautology in the ſubſequent one. I would likewiſe ſink the verſicles — *O Lord ſave the King* — and

Endue

Endue thy Miniſters, &c.—and their reſpective anſwers, becauſe we preſently pray in a more enlarged Form, and to fuller effect, for the *King*, *Clergy*, *and People*.

Page 333. *Our Father, who art in heaven*, &c.] For the grounds on which I introduce the Litany with the Lord's Prayer, I refer the reader to the Note in page 336.

Page 234. *O God, the Father of heaven*, &c.] I am aware it may be urged in objection to the deſignation of the *Litany* to *Evening Prayer*, firſt,—that a *Litany* is eſſentially a peculiar mode of ſupplication to Almighty for mercy, or deliverance in times of public calamity or diſtreſs; and conſequently cannot be ſubſtituted with propriety in the room of *Evening Prayer daily throughout the Year*: ſecondly,—that by means hereof, ſome of the moſt neceſſary parts of Divine Service will be omitted; as the *Confeſſion*, the *Abſolution*, *Pſalms*, *Leſſons*, *Creed*, &c. &c.

But the firſt of theſe objections may, I preſume, be eaſily overthrown by theſe conſiderations—*That* admitting *Litanies* to be Forms originally adapted to the above-mentioned purpoſe, yet, the inſertion of this before us in the courſe of *Morning Prayer*, upon *Sundays*, (which, by the way, are always *Feſtivals*) and *Wedneſdays* and *Fridays*, imports that it may, at leaſt, make a part of the general Service at all times, with great propriety:——*That*—the matter of it, even in its preſent Form, is very far from being totally of a deprecative nature: and *that* the few variations from, and additions to this Form, which are here offered, will remove all pretence of ſuch an objection to a ſtill greater diſtance.

The other objection hath a more formidable aſpect, but yet will vaniſh, I apprehend, before the following conſiderations —— firſt,—that the introductory invocations of the holy Trinity in the *Litany*, and the petition immediately ſubſequent to them, are in effect, a *Confeſſion*; and have, with ſome colour, been objected to as ſuch by Diſſenters, who charge us with making a kind of revolution in Divine Service, by the uſe of the *Litany* according to preſent appointment; and conſequently the transferring this Office to *Evening Prayer*, doth at once admit and ſilence their exceptions:—*That* as the remiſſion of ſins is graciouſly promiſed to all true penitents, ſo there cannot be any neceſſity for their being abſolved in Form, upon every ſingle act of contrition and humiliation; and therefore the pronouncing of the *Abſolution* once in a day, very ſufficiently provides for the comfort and

and encouragement of faithful Chriſtians: — *That* if the *Pſalms* and *Leſſons* be regularly read agreeably to the Diviſions before ſuggeſted, all purpoſes will be anſwered which can reaſonably be ſuppoſed to have been intended by the reading of them; eſpecially in a Church which allows her members the free uſe of their Bibles at home; and *that* the capital articles of the Creed being virtually contained in the forementioned prefatory invocations, and in the *Gloria Patri*, &c. which occurs in this reviſed *Litany*, it will be abundantly ſufficient to all ends and purpoſes whatſoever, once in a day to make a full and particular confeſſion of our Chriſtian Faith. And theſe conſiderations, taken all together, will, tis preſumed, effectually ſilence every thing like a material objection.

In a word, by the diſpoſition I have here ventured to propoſe, our Church-ſervices are conſiderably ſhortened, but the Liturgy will remain in ſubſtance the ſame; all needleſs repetitions of *Collects*, *Creeds*, &c. are avoided, but every *Collect*, *Creed*, *Prayer*, *Hymn*, &c. will be occaſionally uſed; and therefore to this ſyſtem of public worſhip, or however, to ſomething like this, under the countenance and ſanction of authority, I flatter myſelf no oppoſition can reaſonably be made.

And I have only to add my hearty prayers to the Almighty for his bleſſing on my humble endeavours, ſo far as in his infinite wiſdom he ſees them calculated for the promotion of his glory, the enlargement of his Church, and the edification of his People.

N. B. The Diviſion of *Morning and Evening Service* would, generally ſpeaking, be nearly equal, was but one Sermon to be preached in a day, and that appropriated to the latter. The interval between *Evening Prayer and the Sermon* would likewiſe be proper for *Chriſtenings*, &c. and a *Pſalm* or *Anthem*. And, with regard to the *Sermon*, I confeſs I could wiſh to affix it here, not purely for the ſake of the equality of diviſion, but for many obvious reaſons, and eſpecially becauſe the whole public duty of the day would very naturally cloſe with inſtructions from the Pulpit.

THE END.